

Zion's Herald

WEDNESDAY, NOVEMBER 8, 1905



The Field Secretary's Corner

THE history of New London dates back to 1646, when John Winthrop, the younger, founded Nameaug, which name in 1658 was changed to New London. Prior to the Revolution it was a place of considerable commercial importance, with an established trade with the colonies and the West Indies. During the war the town suffered considerably from an attack of the British, Sept. 6, 1781, when, under command of Benedict Arnold, a force of English troops attacked the town and destroyed the wharves and many of the public buildings. Fort Griswold, on the opposite side of the river, was the objective point of the attacking party. The fort was garrisoned by a force of 150 American soldiers under Col. Ledyard. After a heroic resistance, they were overwhelmed by superior numbers, and 85 of them butchered in cold blood, while 35 of the 65 wounded died later. It is said that when the British entered the fort, they were met by Col. Ledyard. "Who commands this fort?" demanded the British officer in command. "I did — you do now," said Col. Ledyard, presenting his sword, hilt foremost. The officer seized the proffered weapon and plunged it into Col. Ledyard's body, killing him instantly. After this cowardly act the survivors of the butchery were removed in order that the fort might be blown up. They were put, wounded as they were, in an ammunition cart, and started down over the rough embankment toward the river, but the cart was finally stopped by a tree, where the sufferers lay until finally removed to some neighboring houses.

This event is one of the darkest blots in the history of the great war for independence. There are many places of historic interest in New London. Here is the Old Town Mill, built in 1646, which to this day continues to grind its grist with an old-fashioned overshot wheel. The schoolhouse where Nathan Hale taught school at one time, and the old Hempstead house, are still pointed out. An interesting fact in connection with the old Hempstead house is that for nearly a half-century a Methodist class-meeting has been held there. Mrs. Nancy Hempstead, for many years, was a member of the class, and on her death, in deference to her express wish, it was continued, notwithstanding the fact that the present occupants are Episcopalians. The old house, it is said, was the only one left standing after the town was burned by the British under Benedict Arnold, and in spite of its age is a substantial structure which bids fair to stand the ravages of time for many years to come.

Methodism in New London dates back one hundred and sixteen years. Then, we are informed, one September afternoon — to be precise, Sept. 2, 1789 — the inhabitants of New London were invited to hear preaching at the Court House, at early candle light, by a Methodist preacher. The preacher was Jesse Lee, who was on his way through this section to Boston, to see what opportunity could be found for Methodism in these parts. This notice created quite a commotion. Such a thing was unheard of. Not only was the hour unusual, but a Methodist preacher had never been seen or heard here. Lee had come to Connecticut from New York burning with zeal; he believed Methodism had a work to do among these good New England folk, and soon had a number of preaching-places between New York and Boston. He had organized the first society in New England at Stratford, Conn., Sept. 25. He stopped at New London several times dur-

ing these trips, but organized no society. His audience on this occasion was all that could be desired. Rich and poor, members of every denomination, flocked to hear the Methodist preacher. Although they all went from curiosity, yet some were greatly impressed by his preaching.

Four years later — October, 1793 — a class was formed in New London. A conference had been held the August preceding, at Tolland, when Geo. Roberts was given charge of all the work in Connecticut, including the circuits of Hartford, Middletown, Litchfield and Tolland, together with a new one, called New London, with R. Swain and F. Aldridge as junior preachers. This circuit included all the work east of Tolland, and extended down the Connecticut River to Lyme, and reached into Rhode Island, covering practically the same territory now known as Norwich District of the New England Southern Conference. Mr. Roberts, we are told, was possessed of "extraordinary pulpit power." Though never given to controversy, yet preaching, one Sunday evening, in the Court House, he felt it his duty to reply to certain arguments presented in the afternoon in the same place, by a distinguished Universalist preacher, and this he did with such skill, logic and persuasion that more than a dozen young men were awakened religiously, among them being Epaphras Kibby, who afterward became a traveling preacher well known throughout New England.

On Dec. 15, 1795, a meeting was held to plan for the building of a meeting house. A subscription paper was started, but the building was not erected until 1798. During this time the society held its preaching services in the Court House, and the other meetings at the houses of the members. The first Conference held in New London was at one of these homes, Bishop Asbury presiding, in 1795. There were nineteen preachers present. This first meeting was held in the house of Mr. Daniel Burrows, in whose house the first Conference also met. While in Norwich I met the grandson of this distinguished Methodist, Mr. Guy Dolbeare, and secured his subscription to the HERALD. Mr. Dolbeare is an active worker in our church in Norwich, and is thus following in the footsteps of his illustrious ancestor. Mr. Burrows occupied many positions of trust in those days, being at one time member of Congress for his district.

Five years after the church was formed, the first meeting house was raised. Jesse Lee and Bishop Asbury were both present at the dedication and preached. The house stood on Golden Hill, at the northwest corner of what are now Union and Methodist streets. The lot of twenty six and one half square rods cost £45 (\$216). The building when dedicated was still "unplastered and unglazed," and remained unfinished until 1800. This church is still standing, but is now occupied as a saloon.

In 1801 the New London District was formed. The following year the work was divided into Conferences, and the New London District was placed in the New York Conference. In 1804 it was put in the New England Conference, and remained so until 1840, when it was assigned to the newly-formed Providence Conference. April, 1808, Conference met here for the second time, the same Bishop (Asbury) presiding. At this Conference there were fifty preachers present. In 1816, a great revival began in September and continued many months, all the churches sharing in it and all classes in the community being reached; 300 were added to the Methodist

Church. The old meeting house was too small to accommodate the people, and a new one was erected on the old site, under the enthusiastic leadership of Ebenezer Blake, one of the preachers. The new house was dedicated in 1817, Mr. Blake preaching the dedication sermon. Then followed several years of ups and downs. Revivals added many excellent people to the church, but they also brought in a boisterous, unruly element making high professions of piety, but extremely visionary, and refusing all financial support. Finally financial weakness caused the society to be placed on a circuit again in 1824, but it remained so only one year, when it was made a station once more.

The years from 1827 to 1840 were years of great trial. Dissension and discord prevailed, and disruption followed. The subject of slavery, then agitating the New England churches, brought trouble to New London, and in 1840 some forty members withdrew and joined the Wesleyan Methodist Church, a new movement started by Orange Scott and others. The trustees, being in sympathy with them, excluded the Methodist Episcopal members from the church, which had now become reduced to 155 members. Soon after this a new church was erected, and in 1842 it was occupied for the first time. This was soon outgrown, and in 1854 a committee was appointed to find a new site. The present location on Federal Street was selected, but the people living in that vicinity objected to the Methodists building in their neighborhood, and so the owner of the lot refused to sell it to them. It was sold to James Jeffers, and, notwithstanding the objections of the neighbors, he sold it to the Methodists. The lot on the corner of Union and Methodist Streets was sold for \$2,000, and the money was used to assist in buying the new lot, which cost \$2,300. It was expected that the new church would be ready by December of that year, but it was not dedicated until the first month of the following year. The *New London Weekly Chronicle* of Thursday, Jan. 17, 1846, published the following item: "Our readers will remember that the dedication of the Methodist Episcopal Church in Federal Street takes place to-night."

In 1864, the Annual Conference met for the third time in New London, Bishop Ames presiding. The church has entertained the Conference twice since — in 1877 and 1891. In 1866 an interesting item is found in the records. It was voted to allow the male and female members of the congregations to sit together in the prayer-meetings!

The succeeding years have brought prosperity to the church. Many godly men have served as pastors. The church has been united; the people have been of one mind; and spiritual and temporal success has followed. In 1901 I preached here, and spoke on missions in the evening. At this time the Epworth League voted to undertake the support of a student in our training school for native preachers under Dr. West, in Singapore, at an expense of \$50. They have his picture now in the League room. He has graduated and gone out to preach the everlasting Gospel to his own people. Thus their efforts are perpetuated. The money has been easily raised, and the League has been inspired by the knowledge that they were doing something definite. Other Leagues might well follow their example. Dr. West has a splendid school for training native workers in Singapore, and \$50 a year will prepare a man for this work. Write him, and see if you cannot help, fellow Leaguers! I know of no better investment for God than this.

Rev. W. S. MacIntire, now on his sixth

Continued on page 1440

Zion's Herald

Volume LXXXIII

Boston, Wednesday, November 8, 1905

Number 45

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office Boston, Mass., as second-class matter.

Chinese as Judges of Value

ACCORDING to U. S. Consul Anderson, of Amoy, it is doubtful whether there are any other people on earth that are as good judges of value as are the Chinese, whose average possession of worldly goods is so small that what they do have they know all about. The Chinese are a thoroughly clothed people, even in the southern provinces, and anything that affects their clothing affects them directly and at once. Practically the basis of all their clothing is cotton, or, in the case of the well-to-do, a measure of silk. China's position as an authority on silks has been acknowledged for centuries, but it is not as well understood by American and European merchants that her knowledge of cottons is just as accurate and extensive. Probably nine-tenths of a population of about 400,000,000 have an intimate knowledge of cotton as it is grown in the field, gathered, ginned, carded, spun, woven and dyed — knowledge not secured vicariously or theoretically, but by actual labor with the staple to obtain clothing for their own families. While American cotton may be comparatively new in China, cotton manufacture itself has been carried on there almost as many centuries as most of the American factories have existed years. The superiority of foreign goods — if it be proved — is the only reason that will induce the Chinese to buy them. China imported last year \$90,370,784 worth of cotton goods and yarn — almost one half of the total being yarn which the natives manufactured into cloth of whose good quality they could be sure. American merchants need to learn that China not only can but will manufacture its own cotton goods if the goods imported do not meet its requirements in quality and price.

Improvement of Submarines

THE British naval department is at present experimenting with submarines, with a view to their improvement, and in the hope of avoiding in future the accidents which have of late become painfully frequent. The accident not long ago to a submarine which was

run down by a steamer demonstrated the inefficiency of the existing periscope, which renders only an arc of the surrounding sea visible. The Admiralty are conducting experiments with an improved form of periscope, and also propose to test various methods of eliminating the foul air from the interior of the submarine during a long period of submergence. When the craft is submerged, the noxious gases, owing to their density, settle to the bottom of the craft. It is proposed to experiment with fans for maintaining a constant circulation of the atmosphere within the boat, and to eject the noxious gases by jets of compressed air. These means used in combination will, it is hoped, enable the unhealthy fumes to be passed through the exhaust pipe leading out through the deck abaft the conning tower, and thus leave the interior constantly sweet and healthy.

Progress in Iceland

A REPORT of the affairs of Iceland, covering the period from 1885 to 1902, brings the information that that storm-beaten, ice-clad country is making remarkable strides, relatively to the progress made by other countries. During the period mentioned the export of fish by Iceland has risen from \$1,000,000 to \$2,500,000 in value. In 1895 Iceland had only seventy fishing vessels, but now has nearly three hundred. The rest of her merchant marine has more than doubled, while her communication with the outside world has been rapidly increasing. The value of the hay crops has risen from \$618,900 to \$1,225,339; of the sheep from \$118,000 to \$187,000; and of the horses from \$8,000 to \$11,000. In 1885 the savings banks had on deposit only \$116,000, but in 1892 the figure had risen to \$668,000, with an increase in the revenues of the national treasury from \$256,000 to \$545,000. It is pleasing to note that the only thing that has been on a decline in Iceland is the use of alcohol. Up to 1885 there was annually consumed 5.98 litre of alcohol per capita, while in 1902 the figures had fallen to 2.73 litre, and were still decreasing.

Martian Canal Studies

THE so-called "Martian Canals" are fine markings on the surface of the planet which were first observed by the Italian astronomer, Schiaparelli, but which have for the last ten years been carefully studied by Percival Lowell, non-resident professor of astronomy of the Institute of Technology, who has established and maintained for that purpose a finely-equipped observatory at Flagstaff, Arizona. There Professor Lowell has had the advantage not only of a perfect modern instrument, but also of the best of atmos-

pheric conditions. Heretofore the discussion regarding the canals has been complicated with the personal equation of the observer, as shown in the drawings and measurements made with the telescope. During the recent "opposition," however, Professor Lowell and his assistant have been able to obtain photographs which are free of the personality of the observer and which conform in the most striking way to the details observed and drawn with the telescope. One of the best known regions on Mars is the dark, pear shaped "Syrtis Major" area reaching from the south pole, and continued usually in slender markings called canals. The photograph of that region taken during the recent observations conforms very strikingly to the description of it given thus far by drawings. The success of Professor Lowell in this line of Martian photography is a matter of great interest, not only to professional astronomers, but also to all students of nature.

Autocracy in Colleges

WHILE in Russia a struggle of unparalleled extent and intensity is in progress which represents a clear revolt from autocracy, in America in the collegiate world a quiet assumption of autocratic functions, in many cases with the willing or half-willing assent of trustees, by university presidents is going on. This tendency to one man rule in educational institutions has been well known to many observers for some time, but the issue has of late been boldly, not to say audaciously, joined by Dr. Draper, ex-president of the University of Illinois, who in a paper read before the recent Conference of College and University Trustees, held at Champaign Urbana, advocated in unequivocal terms the imperialistic conception of the presidential office. The university president, as portrayed by Dr. Draper, must combine high scholarship, worldly wisdom, executive ability, educational leadership, keenness in judging men, intuition in fathoming youth, boldness in initiative, boundless resourcefulness, hypnotic power with money-producing bodies, forcefulness in speech, a compelling sense of duty, unlimited moral courage, and an iron physique. Having secured this type of president, the trustees should, argued Dr. Draper, give him a free hand in raising money for the college and developing and conserving its material resources. The president should, it was said, be given unlimited powers over the faculties, in initiating educational policies, harmonizing divergent aims, and regulating promotions, and furthermore the president should be made the sole channel of communication between trustees and faculties. To the world at large (and to this

statement few will object) the president should be a bringer of new truths and an authoritative teacher concerning those educational, social and moral problems with which his high scholarship and wide executive responsibilities have tended to give him some familiarity. As a counterblast to Dr. Draper's brief for educational imperialism Dr. Jastrow, of the University of Wisconsin, read a strong paper on "The Academic Career as Affected by Administration," in which he cogently portrayed the origin, progress and probable effect of the disease of university autocracy. Pointing out that the three essential forces in bringing American colleges up to real university rank are the elective system, graduate study, and the leading of strong men into the academic career, Professor Jastrow declared that while we are rightly developing the first two agencies, we are actually cutting off the supply of university teachers by putting needless obstacles in their way. While the president is indispensable under modern conditions as a co-ordinator of the complex university interests, in his hand should not lie such powers as those of being sole spokesman for the faculties and of deciding as to nomination and dismissal. Presidential autocracy has indeed, in some instances, promoted a remarkable growth and prestige; but much of this seeming progress is material rather than cultural, spectacular more than it is intellectual and moral. Professor Jastrow's paper will have some effect, many will hope, in checking the drift toward the development of "a Brobdignagian president, an ordinary-sized board of trustees, and a Lilliputian faculty."

Coercion of Turkey

THE Powers, reiterating their demands on the Porte for financial reform in Macedonia, have now sent their agents into Macedonia — a step which has been bitterly resented by the Ottoman Government. In a note recently despatched to the French Ambassador as a representative of the Powers, the Porte says, with a careful yet cynical courtesy, that it "learns with regret" that in spite of its objections the Powers have "betaken themselves to the scene of their proposed activity," and have overstepped the limits assigned to the civil agents in Macedonia. The Porte refuses consent to the proposition that foreign delegates whom it has not recognized shall enter its territory and interfere with the administration of the country. But in spite of these "insistent representations" of the Porte, the Powers, admitting that with the financial control of Macedonia a large share of administrative power over the *vilayets* would pass into the hands of civilized Europe, are proceeding with their program of coercion. The condition of Macedonia during the past few years would amply justify the Powers in taking even more drastic measures than they now plan to adopt. While a certain amount of good has been done by the international reorganization of the gendarmerie, many of the worst features of Macedonian misrule, involving massacre, devastation, and extortion, remain unchanged. But it will probably take a naval demonstration to persuade the Porte

that it must bow to the inevitable in the way of Macedonian reconstruction.

Disorder in Russia

THE promulgation of a constitution by the Czar of Russia, instead of restoring order in the empire, as it was hoped, seems at present to have served to increase the unrest of the people, and to have proved the truth of the saying that a little liberty is a dangerous thing. The people have had a whiff of freedom, and large classes of the population have, in consequence, run into deplorable excesses. It is certainly unfortunate that under the new *régime* one of the first proceedings is the breaking out of riots, with Jew-baiting and general lawlessness in Odessa, Kieff, Warsaw, Kishineff, and Kherson. It is suspected that the Russian reactionaries have in some instances secretly supplied the rabble with arms and incited them to disorder, as a kind of round-about protest against the new political dispensation. The casualties at Odessa alone are reported to have amounted to 5,000, while anarchy has been rampant also in other cities. But the revolution is not going backward, and Count Witte may be trusted to find some way in which to secure liberty without permitting license. M. Witte represents the party desirous of setting up a constitutional monarchy, and backed by the bureaucrats he may yet carry his cause against the Socialists and Radicals. The tension in Finland continues very great, but the Finns will probably not succeed in breaking away from the rest of the empire.

Massacre of China Missionaries

THE officials of the Presbyterian Board of Foreign Missions have been greatly shocked and depressed by a report from China, which has been confirmed from Canton, that their station at Lienchow has been attacked, and that five of their missionaries have been killed. The martyred missionaries are Mrs. Machle (wife of Dr. C. E. Machle), Rev. and Mrs. John R. Peale (new missionaries), Dr. Eleanor Chestnut, and Aimie, daughter of the Machles. Dr. Chestnut had devoted herself for years to caring for the sick, and was beloved by multitudes who cared nothing for Christianity. Dr. Machle and a lady missionary by the name of Patterson in some way escaped. The dreadful work appears to have been done by a mob made up of rough characters who were not familiar with the philanthropic aims and spirit of the missionaries. Some of the buildings which were destroyed by the mob were erected by the Chinese themselves, and the sad occurrence seems quite inexplicable. Nearly all the Chinese in America, however, have come from the Kwangtung province in which Lienchow is situated, and it is thought that reports of their treatment here have greatly exasperated many of the natives, although letters lately received from the unfortunate missionaries have not indicated any disposition on the part of the Chinese to interfere with their work. If this view of the cause of the catastrophe is true, it is a case of — Be sure your sin will find somebody else out.

THE JAPANIZING OF CHINA

NOW that the disastrous war in the Far East has been terminated by a peace with which neither party to it is satisfied, but which the world applauds, attention is being drawn more and more to a study of conditions in China, which is just now in a state of unstable equilibrium and yeasty with the promise of better things. It has been so long the practice comfortably to assume that China is a negligible factor in the world's development that it comes with a certain shock of but half-pleased surprise to the nations of Europe to be informed that China gives signs of slowly but steadily coming to its own and of demanding a due recognition of itself as a nation among nations. The recent boycott against American goods, in which Chinamen of all classes, from mandarins to errand boys, have participated, is a clear and curt announcement that China intends to assert her dignity. To a failure by Americans to appreciate this state of affairs is due in large part the fact that the people of the United States are more familiar with "John" who washes collars than with the type of high-bred and cultured Chinaman that is behind the government of the Celestial Empire, or who rules as a commercial magnate in Shanghai, Canton or Tien-tsin. The plain truth is that China is waking up, and while not yet prepared to fight with machine guns and 13-inch rifles is abundantly able and quite disposed to wage a "war of dollars" — a kind of attack to which a certain class of Americans, otherwise inclined to be somewhat bellicose, is peculiarly susceptible.

In this process of awaking China Japan has already taken an important part, and is destined to play a still more important one in future. The success of Japan in the recent war with Russia has given a tremendous impetus to the idea of the modernization of China. China is beginning to see that, in defending her frontiers and interests, she can herself do what Japan has already done, if she adopts up-to-date policies and arms, develops her immense resources, and presents a united front to the enemy. To this propaganda of progress the Chinese students in Japan, of whom there were in June of this year about 4,500, have contributed a decided impulse. More than half of these students are self-supporting, and the others have either been sent by the national or provincial governments, or are the holders of scholarships founded by groups of officials and *litterati*. They are of all ages and ranks. The greater proportion study engineering, law, or military science, while others give attention to such less popular branches as medicine, railroading, photography, weaving, printing and dyeing. Agreeably to the genius of the Chinaman, who has an aptitude for doing things rather than thinking about them, the branches studied are in the main of the "practical" sort. The Chinese Government allows these students twenty-five *yen* a month, and has nominally placed them in charge of a superintendent of education, although frequently the Chinese Minister at Tokyo discharges the functions of that office. The rules agreed upon for the government of the students

appeal to their ambitions rather than to their fears, offering them the laurel wreath of reward if they excel instead of threatening them with dire penalties if they do wrong.

An important innovation has of late been made in Chinese procedure in the decision that Japanese degrees are hereafter to be recognized as the equivalent of the old Chinese grades. Exemplary graduates of certain specified Japanese schools will be given Chinese degrees on a re-examination which will be but a form. Thus a "Master's Degree" conferred by a Japanese University secures the Chinese distinction of the "Hanlin," while a doctorate brings an appointment in the Government service, given only to "Hanlins" of standing.

For years Chinese students have been going abroad. The Chinese Government sent a number to America in 1872, but afterwards recalled them, as it was feared that they would return to China too impregnated with American ideas. Many students have gone to England, and others to the Continent. The results of China's unfortunate war with Japan opened the eyes of the more thoughtful Chinese, and in 1896 a number of Chinese students proceeded to Japan. The little Chinese scholastic community in Tokyo has on several occasions made its influence felt in Chinese political affairs. A club is maintained which is the centre of Chinese student life at Tokyo. The students are well organized, and take good care of their raw countrymen arriving from China on knowledge bent.

The idea of "China for the Chinese," fostered by these alien scholastics living on the fat of Japanese instruction, has of recent years been taking definite shape. So far there have been 411 graduates from Japanese institutions, of whom 142 have studied in the military schools and 184 have fitted themselves for teaching. Press, pedagogy and clandestine drilling are the means on which these coteries of ardent young patriots rely for the furthering of the idea of the unification of China against the world. Incidentally the Manchu dynasty comes in for a large share of abuse. The Chinese, so some of their own people are bold to say, are worse than the Indians, for they recognize only the English as their masters, while the Chinese bow down before the Manchus, who in turn are helpless in the hands of the foreigners.

Although all political discussions are forbidden in the Middle Kingdom, Japanese newsdealers circulate revolutionary pamphlets, and everywhere in China the newspapers are being read. The scholars who return from Japan work with rather than against the popular current in seeking to persuade the Chinaman that his interests lie in union with his neighbors in resistance to foreign aggression, and are now essaying the harder task of teaching the Chinamen that their neighbors are not simply their fellow villagers, or the people of their province, but the whole population of China, which must cease to regard itself politically and socially as a mere aggregation of loosely-joined communities and societies and come to realize its belated destiny as indeed the "Chinese Empire." The stu-

dents who return to China from Japan have greater influence with their countrymen than those who have been educated in the West, since during their school years they have lived more after the fashion of their own land and have remained in constant touch with a life which is a development of their own, remodeled and modernized. The Chinaman must be educated, and Japan is educating him. And the question arises — a question which only time can solve — Will the pupil, when he is matured, prove a bigger man, for the purposes of world-control, than his present teacher?

THE BISHOPS AT WASHINGTON

II

"VIATOR."

MONDAY brought great intensity of interest to those of us who were charged with reporting what was done, or not done, by the Bishops. It was understood that they would conclude their consideration of the Mitchell case on Monday, and the inexperienced among us expected these masters of silence to open their minds to the world on that day. A dozen haunted the lobby, and each Bishop who came out started a movement toward him in the entire group of reporters. One or two looked as if they wanted to talk, but none did, and the scribes were left comfortless. One said: "If any of you scoop me, my place is gone." Monday night one of the youngest reporters asked one of the closest-mouthed of the Bishops: "Is your action likely to be pleasing to Bishop McCabe?" and got for answer: "The degree of pleasure Bishop McCabe will have can best be told by himself. Why do you ask me?" "Oh, we know how he feels." The Bishop said: "I don't believe he told you." "No," said the reporter, "but his face talks."

The day passed without report, and they finally received a written declaration, signed by Bishops Goodsell and Mallalien, "that the action of the Bishops would be held in confidence until communicated to the trustees of Boston University." The reporters scattered promptly. Your readers will know if the secular papers guessed well as to that action. A fellow scribe reported one of the younger Bishops as saying, "You are all off."

But we did get on Monday what is always of great interest — the assignments of the Bishops to the Spring Conferences. Those for the New England Conferences you have published. Nothing seems noteworthy except that Bishop Burt takes the Conferences assigned to Bishop Joyce, which have not yet been held.

Tuesday morning the Bishops finished their work, having been up late the night before in filling vacancies and making fraternal nominations. These were withheld until the nominees accept or decline. Here again reporters had a disappointment, but it was explained that if any one declined, it might be more difficult to fill the vacancy if it was known that another had been the first choice. By this time the young reporter denounced the Bishops "as the clammiest lot he had ever met." It is to be hoped that he had reference to the saying: "He shut his mouth like a clam."

It had been announced in the papers that the President would receive the Bishops at 2 P. M., Tuesday. Concerning this the Bishops consoled the reporters by talking freely. The President did not arrive until past noon, but insisted on keeping his engagement with the Bishops. They were received in the Green Room. Bishop Cran-

ston introduced the Bishops, several of whom the President called by name, having met them before. He recalled Bishop Goodsell as having been received when the Hymnal Commission was in Washington, and said he would be delighted to have a copy of the new Hymnal. All reported the President as looking remarkably well, though tanned by his sea voyage. The Bishops, through Bishop Foss, presented an engrossed address, written, it is said, by Bishop Andrews. The President replied in the most cordial manner, saying, among other things, if reports can be trusted: "I couldn't miss, though just returned, the opportunity of meeting the Bishops of the Methodist Episcopal Church. I am a member of my ancestral church, the Dutch Reformed. But as I could be a lay preacher in your church, I feel I could be at home there."

Automobiles were at the door to take such as could go to the grounds of the American University. The walls of the second building are going up. It is said that the trustees hope to open one or two departments soon. On talking with several Bishops I found much difference of opinion as to the wisdom of this course. Some feel strongly that it cannot be effectively opened until the endowment shall be largely increased.

The Bishops mostly left Washington for Philadelphia on Tuesday afternoon. Bishop Walden remained here to catch up with his secretarial work. He does not grow old. Every sense is accurate, and his industry is appalling. He is a good man for the secretary's office when the Bishops do not wish anything to be known. The reporters were told that the secretary only was authorized to give out statements as to what the Bishops had done. Each day, on adjournment, the reporters rushed in to ask him. He told all he thought best to tell, and stopped. When pressed by one young reporter to tell more, there was a gentle but rising tendency to irascibility which promptly checked youthful presumption.

The Bishops passed most grateful recognition, by vote, of the kindness of all. They said they had never had better entertainment nor more careful preparation for their work and comfort. The two colored janitors wore wide mouthed smiles after they left, and one of them said, when asked why they were so happy: "I have got ten dollars in my pocket and my week's wages, too." No doubt both had equal cause for happiness.

The new Foundry is a noble building of stone, costing over two hundred thousand dollars. It is in the finest part of the city, and commands a great congregation. It has wealth enough to meet its own necessities and to help others. It does much, it is said, to keep within Methodism those who come to this part of the city. Senator Foraker's noble house is next door. Secretary Shaw lives near by. While waiting for the report in the Mitchell case, the reporters saw Secretary Shaw invited in by Bishop Goodsell, who stated that the Bishops would not keep him waiting, but receive him while in session.

Your correspondent violates no confidence in saying that the Bishops had a solemn time over the Mitchell case, and especially so when Dr. Warren was before them. We heard it said by Dr. Warren, when Bishop Goodsell went after him: "I was glad, when you found me, that I was on my knees." Dr. Warren would say nothing to the reporters of his interview except that he was most courteously received and heard. If I learn more when the seal of confidence is off, your readers shall have the benefit.

Washington, D. C.

NEW ENGLAND NEEDS

IT is difficult for one outside of New England to comprehend the extent to which this section has become missionary ground. It is hard to realize that the section that has been the source of so much of our best thought and life, the soil of our Puritan Americanism, has become thoroughly foreignized; yet such is the undeniable fact. According to the census of 1900, 54 per cent. of our population was foreign. Out of an increase of 891,272 from 1890 to 1900, 816,029 — 91.5 per cent. — were foreigners. From 1900 to 1903 more than 300,000 were added to this number by immigration alone, and a conservative estimate places the foreign element at 60 per cent. of our present total population. And this, it should be noted, is not merely the situation in a few of our larger cities; it is the condition of an entire section.

This vast influx of foreigners not only presents a great and perplexing missionary problem, it threatens the very existence of our work already established. While there has been an unusual increase in our foreign element, our native population has been almost at a standstill, the total increase for all New England being less than 3 per cent. from 1890 to 1900. In Maine, New Hampshire and Vermont there was an actual decrease in the native population. Here is the stern, dark problem that confronts New England — a steadily and swiftly-increasing foreign invasion and a constantly decreasing native force to cope with it. All of which means, that if our local Conferences are to stand the strain and are to successfully meet the situation, the church at large must come to their aid.

The case of the New Hampshire Conference may make the situation clearer. From 1890 to 1900 there was an increase of 47,081 in the foreign population and a decrease of 11,973 in the native born. But what makes the situation even more critical for our work is the fact that in the rural sections of the State, where 84 per cent. of our churches are located, there was a decrease of 21,589. This striking decrease in the native constituency has made the labor of our pastors increasingly difficult and steadily diminished their support, until many of the charges are no longer able to provide a comfortable maintenance for the minister and his family. There are 51 charges (of the little over 100 in all) in that Conference that pay \$350 or less; twenty, \$200 or less; eleven, \$150 or less, for the preaching; thirty-five of these pay \$300 or less, and five, \$100 or less; and these amounts include the estimate for parsonage rental. To be sure, where it can be so arranged, two charges are united under one pastor; but where this is done, it necessitates the support of a team, and this eats up a considerable portion of the extra salary, so that the financial gain to the minister at most is very meagre. One minister in the New Hampshire Conference received, last year, from two charges, a total of \$167, and out of this amount was obliged to provide for his family and to support a team. And yet, in spite of these hardships and discouragements, the Conference made a net increase of 243 in its membership and contributed nearly \$13,000 to the official benevolences of the

church. We are holding our own in that Conference, but it is costing the lives of our men and the sacrifices of their families to do it. Methodism nowhere possesses a more heroic body of men than those who man the churches of New Hampshire. And the same may be said with equal truth of the men who are manning the churches of our other New England Conferences and heroically seeking to meet a situation in which the odds are tremendously against them.

The time has come when the General Committees must face the problem that these men are facing, and come to their support with more generous appropriations. For years New England has been pouring her scanty store into the benevolent enterprises of the church. No section has been more lavish in its givings, measured by its means. In the last fifteen years the little Conference of New Hampshire, out of its poverty, has contributed over a quarter of a million of dollars. Last year the six New England Conferences contributed \$118,000 to the official benevolences, and received in return from the Missionary Society \$17,305. New England will still continue to give to the limit of its means, but the time has fully come when a larger proportion of its funds must be returned to meet New England's needs, if we expect to hold our ground here and continue the effectiveness of our work.

If this increase of funds for missionary work cannot be obtained through the regular benevolent agencies of the church,

we see but one course open to our Conferences, and that course was foreshadowed in the following resolution unanimously adopted by one of our Conferences at its last session:

"In our judgment the present situation can be successfully met and the interests of our work conserved only by a more generous consideration of our needs on the part of the Missionary and Church Extension Societies of the church, or by the organization of a society or societies within our Conferences for the purpose of directing and applying an equitable portion of the benevolences of our people to the needs of our immediate field."

Much as we should regret any action that would divert any part of "the benevolences of our people" from the regular channels of the church, we can see no other course open to our Conferences, if the General Committees fail to come to their aid with increased appropriations.

We realize that the needs of the field at large make great pressure on our benevolent societies, and we would make no claim for New England not warranted by extreme necessity. We have a hearty admiration for the splendid body of godly men who have in charge the distribution of the general funds of the church; we know their sincere desire and deep purpose to deal equitably by all parts of the field; and we feel confident that they will not fail to seriously face our situation and grant us the largest measure of relief consistent with the resources at their disposal.

John Burns in America

JOHN BURNS, the leader of the Socialist Party in the House of Commons, and perhaps the most distinguished labor leader in the world, has been for eight weeks traveling *incognito* in America, during which time he has journeyed twice across the continent, but has not jostled up against a single reporter who knew him, although he has been diligently filling his mental note-book with rich material for the inevitable book on America which all distinguished British gentlemen who are furnished with an average amount of wits essay to write after looking at us hard for awhile. It has been twelve years since Mr. Burns was here, and he admits that on the whole he finds us greatly improved. The city of New York especially bears many outward signs of progress that please him.

John Burns is a man of keenest observation, of untiring energy, of vigorous initiative, and of abounding enthusiasm for humanity. He is a kind of Great Heart in perpetual motion. Naturally he is looking for his own kind as he travels around; and not unnaturally, in view of the stiff attitude taken by the upper classes in England towards the reforms which he advocates, and which he considers vital to the progress of humanity, he feels disappointed to the degree of occasional bitterness of expression at the apathetic unconcern of the classes for the higher interests of the masses; and it is perhaps not surprising that, considering the vastness of the system of plutocratic aggrandizement in America which

presses down like a mephitic atmosphere upon the middle and lower classes, where multitudes are needy and few laborers go out into the harvest-field of social service, John Burns should say to Kellogg Durland, a social worker of like sympathies — as a reply to the question: "Where have you been and what have you seen in America?" — "I traveled 1,600 miles out of my way to meet again the only saint America produced — Jane Addams." And as he said it tears filled his eyes.

Barring this tendency now and then to commit the sin of the enthusiastic hyperbolist — for there are many other saints than Miss Addams in America — John Burns as a rule takes very sane and serious views of public life and policy. He rarely slops over, but, while having somewhat less poise and control than Mr. Bryce, is a man to be answered — and who sometimes cannot be answered — in the House of Commons. He is not an indiscriminating admirer of democracy, which, if carried to an extreme, runs, as he clearly sees, to a riotous license, corrupting to the individual and detrimental to the State. If he is a believer in social evolutionary development, he also believes in control in all evolution, and thus at heart and at base is a constructive socialist, building anew by replacing gradually the outworn portions of the body politic. A radical he is, and every one in England knows it, but a radical in aim and spirit rather than in form and method. If he believes in progress, it is not for the sake of change, but with a view to the results of the changes

which he thinks should take place in the structure of society and the administration of the state. He is not an iconoclast for the mere fun of smashing statues like some irritated Borghum, but, fearing to smash angels unawares, prefers to exhibit in engaging loveliness the idealized image of a new social state so that men shall thereby, by its superior attractions, be won from the cult of the old corrupt order to a livelier political hope and lovelier civic realization.

John Burns is not a pessimist, or at least he is a cheerful pessimist, and while, three years ago, when interviewed in London, he was not extremely hopeful regarding America, now he is quite optimistic respecting the "U. S.," which being interpreted means us. His new book is based on first-hand interviews with all sorts of people in this country, from pedlars to pedagogues and tramps to journalists, and including men of all types and races (who have been quietly studied without knowing who has been interviewing them), and will doubtless abound in epigram, sparkling commentary, and illuminating criticism. John Burns is immensely interested in people. He is a folksy sort of man. Folks do not tire him, they do not repel him, they seem not impertinences but interrogation-points. He likes to be not only in the crowd, but with the crowd. It has been said of him that he "puts his own ear to the ground and it is carefully trained to catch the vibration of the footsteps of the mass." While in America he has not been trammelled and hampered by social or public duties which might have distracted him from his main quest for facts about folks, and no doubt his note-books are burdened to bursting with all sorts of observations concerning Americans, which would command a high price if published tomorrow in the yellow journals. He has the knack of working his way into tenements and extracting the secrets of the remotest and gloomiest precincts and provinces of human society without giving the slightest offence to the "slum" people thus visited—for John Burns always carries his big heart as well as his clear head with him on his domiciliary visits. These interviews, by supplying the great reformer with the *matériel* for his sociological studies, give body and backing for the generalizations which sooner or later surely come to be uttered by the prophet of the people on the housetops of Babylon or in the halls of an awakening Parliament.

It is encouraging to be told that Mr. Burns feels that on the whole the labor situation has improved over that of twelve years ago. In spite of the many disturbances that have taken place in the country and the unsettled condition of industries in many parts of the land, he thinks that the general lot of the working classes has been improved, and that a spirit of broader tolerance is manifested by the employing classes. One thing, however, Mr. Burns much deplora, and that is a lack of decision on the part of the young men of America toward any of the important issues of the day. The number of young men who have not made up their minds, or who have no minds to make up, is far too large. Gifted individuals who should be bearing the

burden and heat of the day are inclined to shirk the responsibilities of public office and to stand apart as mere observers, or to give themselves so absolutely to mere money-making or pleasure-seeking that all thoughts of civic opportunities or responsibilities are crowded from their minds.

The political situation in Chicago interested John Burns greatly. It could hardly be otherwise in view of the many endorsements which Mr. Burns has given to the municipal ownership idea. The principle of municipal ownership he believes to be inviolate and invincible. The difficulties which have been experienced in Chicago and other places do not lead him to fear at all for the ultimate triumph of that principle. That the whole people should control as many of the public utilities as is compatible with their own capacity he considers is a theory which may be successfully demonstrated wherever there exists the spirit of social courage and civic consecration, sufficient to carry the experiment out into practical details.

John Burns is now an oldish but not an

old man. His experiences in the terrible London dock strike whitened his locks. The strain of many fights and tumultuous years has told upon him. Yet he has the constitution of a Hercules, and seems good for many fights yet. He always keeps himself in prime condition, never touching liquor in any form, not even beer, for the sake of his example to the workingmen. He lets tobacco alone because of his example among the boys. He is physically and morally athletic, a man of whom Great Britain may well be proud, who, paradoxical as it may appear, is really one of the best friends of the upper classes of England. His aims are radical but never riotous, and his self-denying spirit is best expressed in his own words when, returning once to an excited session of the House of Commons, he turned to say to a fellow-sympathizer, an American visitor: "Remember Socrates and the hemlock, Bruno and Savonarola at the stake—that was success! Christ crucified—that was triumph! And unless you are prepared to follow them, keep out of public life!"

New Editor of Woman's Missionary Friend

LAST week, at the meeting of the General Executive Committee of the Woman's Foreign Missionary Society (admirably reported elsewhere), Miss Elizabeth C. Northup, of Waltham, was elected editor of the *Woman's Missionary Friend*, Miss Louise Manning Hodgkins having resigned the office which she has filled with



MISS ELIZABETH C. NORTHUP

signal ability for the past twelve years. Miss Northup was selected with marked unanimity because in previous work as editor of the *Study* since 1902, and in spirit and ability as shown in the general work of the Society, she seemed to be pre-eminently qualified for the position. She has unusual ability as writer, editor and speaker. By inheritance she is ardently devoted to the interests of the W. F. M. S. A graduate of Boston University with the degrees of both A. B. and M. A., she naturally drifted into literary work, and was for several years the successful editor of the *New England Conservatory Magazine*. We congratulate the Society on its great good fortune in securing Miss Northup as editor of its official organ.

If the church and the law both turn a cold shoulder to the poor, and there is favored class ministration as well as favored class legislation, who shall say that there is not sufficient cause for what we nonchalantly call "the growing aloofness of the masses?"

Bring Them Together

THE Boston Typographical Union appointed some months ago a "missionary committee, charged with the duty of bringing about a better understanding between the Union and other organizations, particularly the churches." This committee has planned a conference between laboring men and the Congregational ministers of Greater Boston, looking toward a more sympathetic appreciation of each other on the part of both Church and Union.

The Methodist pastors of New England could well follow the hint conveyed in this, and in each of our centres seek out the Union man and endeavor to get in touch with him and to understand his needs. The church above all other organizations should seek after men to do all the good possible. In the great discussions of the day on labor and economic questions, the church may not dictate, but she should be ready to use every opportunity to get close to every man, workman as well as employer, to minister to him as he may need. We feel sure that the sympathetic heart will find a ready greeting by the laboring man, when it shows itself truly sympathetic and really seeking for the best good of the laborer. In this particular instance the Typographical Unions show a desire, through these committees, to come into closer relations with pastors and churches. It is an opportunity the religious workers should make the most of. We have reason to believe that the laboring man will come more than half way if he can be assured of kindly sympathy. Let the church use this opportunity to show that it cares for the soul of the laborer as well as for the soul of the employer. "We are neither barbarian nor Scythian, bond nor free, but all one in Christ Jesus."

PERSONALS

— Rev. Albert Sidney Gregg, field secretary of the National Reform Bureau, is actively at work in Massachusetts, addressing the churches upon questions of reform. He is commanding generous attention from the local press.

— The *Advance* of Chicago observes: "Rabbi Hirsch told his Jewish congrega-

tion that 'the greatest men in America have no ancestors,' that it is not how a family begins, but how it ends, that makes the difference. John the Baptist is reported to have made a similar observation on a notable occasion."

— President Huntington, of Boston University, attended the meeting of college presidents at Williams College last week.

— Chaplain D. H. Tribou, U. S. N., and his daughter, Miss Frances H. Tribou, leave Boston for Philadelphia this week.

— Rev. F. A. Wells, pastor at Thetford Centre and North Thetford, Vt., was married, Oct. 18, to Miss Gertrude May Newman, of Waltham.

— Rev. J. O. Sherburn, pastor at Bradford, Vt., has been confined to the bed for three weeks on account of a fall which severely injured his thigh. However, no bones were broken; but he will probably be a prisoner three weeks longer.

— The National Woman's Christian Temperance Union, in annual convention in Los Angeles, last week, re-elected all the officers of the organization now serving as executive heads. For president, Mrs. Lillian M. N. Stevens of Maine received 427 out of 475 ballots cast, and her election subsequently was made unanimous. Miss Anna Gordon, of Boston, was chosen vice-president without opposition.

— Miss Mary Long, daughter of the late Rev. Dr. Long of the Bulgarian Mission and later of Robert College, is now in this country, and has been visiting friends in the vicinity of Boston. Dr. Long was universally beloved in Constantinople, and Miss Long was his efficient housekeeper and helper, and also made many friends for herself in the Ottoman capital, especially in the communities at Roumel-Hissar and Scutari.

— In a recent letter of Ira D. Sankey to Rev. Thomas Spurgeon, of London, he says: "I was greatly delighted to hear of the good work you have done in your church, and wish to send my love and kindest regards to all the old friends as well as the new converts. Our mutual friend, Dr. Cuyler, often speaks of you when he calls to pray with me in my room. My song to-day is, 'Saved by grace,' and it will not be long before I 'see Him face to face.'"

— Charles John Ellicott, for forty-two years Bishop of Gloucester, died, Oct. 15, at Birchington-on-Sea. In 1858 he succeeded Dr. Trench as professor of New Testament exegesis at King's College, London, and in the next year gave the Hulsean lectures at Cambridge, becoming Hulsean professor in 1860, and in the year following Dean of Exeter. In 1863 Lord Palmerston, at the suggestion of Lord Shaftesbury, appointed him to the united sees of Gloucester and Bristol. He was the last survivor of this "Bishop-maker's" work in the Anglican episcopate.

— Rev. Dr. William Schenck Blackstock (Methodist Church of Canada), of Toronto, died at Atlantic City, N. J., last week, in the 82d year of his life. The *Christian Guardian* says of him: "Dr. Blackstock in later years took a very prominent part in the counsels of Methodism. He was a member of at least two General Conferences, and took an active and intelligent interest in all movements within the church. He was strongly in favor of Methodist union, and gave powerful advocacy to that cause both in the secular and religious press prior to its consummation."

— Rev. W. R. Wedderspoon, pastor of Emory Church, Pittsburg, Pa., was invited to make the opening prayer at the Found-

ers' Day exercises of Carnegie Institute in Pittsburg, Nov. 2. The addresses were delivered by Gen. Greeley and Mr. Melville E. Stone of the Associated Press.

— A cablegram announces, as we go to press, that Sir George Williams, founder of the Young Men's Christian Association, and president of its London headquarters for twenty years, died, Nov. 6. He was born in 1821.

— The statement given wide circulation that Prof. M. S. Terry, D. D., of Garrett Biblical Institute, wrote a volume entitled, "The Shortcomings of Jesus," is not true. Dr. Terry affirms that he "had nothing to do with such a book."

— Mrs. Lizzie M. Merrill, wife of Rev. W. P. Merrill, of Brunswick, Me., died very suddenly, from heart disease, Friday evening, Oct. 20. The funeral services were held at the church, Monday, at 10 A. M., and were conducted by Rev. C. A. Littlefield, of Lynn, assisted by Rev. D. B. Holt and Rev. B. F. Fickett. Mrs. Merrill was a rare woman, greatly beloved by all who knew her, and a great help to her husband in his ministry. A saint of God has gone to her reward.

— Mr. Frederick Prizer, who passed away last week at his home in Dayton, Ky., was for nine years Dr. Fry's assistant on the *Central Christian Advocate*, and was assistant editor, also, through the two terms of Rev. Dr. Jesse Bowman Young, editor of that paper from 1892 till May, 1900, and for some months in the opening year of Dr. Spencer's administration. He was a modest, reticent, manly character, a Methodist from childhood, and trusted and loved by hosts of friends.

— The sermon of Rev. Albert Parker Fitch, delivered at the Boston Methodist Preachers' Meeting, made a profound impression. He spoke upon "Compulsory Burdens," illustrated from the life of Simon of Cyrene, who bore the cross of Jesus, and in most fitting, edifying and consolatory terms carried the lesson to all that to bear the cross of Christ is the crowning privilege and glory of the Christian life. Seldom are our ministers so deeply impressed as while listening to this sermon by the pastor of Mount Vernon Congregational Church, of this city. The singing by Mrs. Bertha Cushing Child was very highly appreciated. We do not wonder that the singing at St. Mark's is such an attractive feature of the services.

BRIEFLETS

It is not always the bright prospect that gives the shining retrospect.

Life at its best means always the appreciator of life at his best.

In a readable book published not long ago, one of the characters, a saintly soul, is made to say: "My way of life is just this—my Bible on my knee, and somebody to do for!" Those two things constitute the elements of true happiness in any life. The Bible on the knee and in the heart supplies the impulse of a higher hope, while the hand, busied for the help of somebody else, brings to everything it touches the blessing of a healing grace.

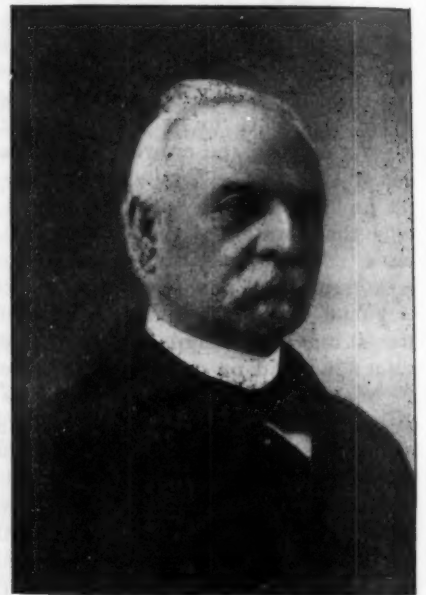
Dissatisfied with the present style of "periscope" on its submarines, which renders only a small part of the horizon visible to the inmates of a submarine, the British Admiralty are experimenting with a new type which makes visible the whole circle of the surface of the water. The reason why so many good men differ in

their interpretations of truth is that their view is periscope, and periscope in a narrow sense. Their vision is that of only an arc of the circle; they none of them see all around. The coming Federation Convention in New York is designed to give members of different denominations an improved periscope vision—a view all around.

An unprecedented happening in collegiate circles was the closing of the University of Chicago on a recent Monday, when the faculty took an educational trip to Dayton, Ohio, where the big factory of the National Cash Register Company was in.

Death of Captain John S. Damrell

CAPT. DAMRELL, so long and honorably known in this city as chief engineer of the fire department, and later as building commissioner, died, Nov. 3, as the result of a paralytic shock. He was born in this city, June 29, 1828, and was educated in the public schools of Boston and Cambridge. By trade he was a carpenter. From boyhood he had taken an interest in fire matters, his father and



THE LATE CAPT. J. S. DAMRELL

brother being members of the organization. He was chief engineer at the time of the great Boston fire, and rendered conspicuous service. It was conceded that he was master of the science of the extinguishment of fires, and an expert of advanced ideas connected with that department. As inspector of buildings for so many years he rendered the city very important service. He was an adept in the construction of buildings, and few men filling this position in the history of this city have maintained so distinguished a reputation. He was a well-known Methodist layman, earnestly devoted to his church. He came from North Russell St. to the First Church, Temple St., where he was a conspicuous and generous official member. He was at his death, and had been for many years, president of the board of trustees. For a quarter of a century he served efficiently as superintendent of the Sunday school. His death will be deeply mourned in this church. He was a member of the Knights of Honor, Royal Arcanum, Odd Fellows, Good Templars, and was a Mason of the thirty-second degree.

In 1850 Captain Damrell married Susan Emily Hill, of Cambridge. Three daughters and two sons were born to them, but only the sons survive. He had lived at the West End for about forty years.

spected. Particular attention was paid to the "welfare work" of the factory, which the Company says offers a means of settling labor troubles, and will finally put an end to strikes. The members of the faculty who went on the trip included many sociologists.

Whatever may be the attractions and distractions of existence in this yeasty modern age, it should be the firm determination of every intelligent person not to miss the aim of all life. Whether worldly success come or not, there is a deep satisfaction in doing one's duty, and in defying the depressions of distraction by the calm and undisturbed reflection at the close of every day: "I have lived my life today. I have satisfied my conscience and my soul. I have been with God, withstood myself, and helped my fellow-men!"

Sometimes by seeking help from others we bring them unexpected help. They are lifted out of themselves; they find some new avenue of expression for the best that is in them.

There are said to be eight women students in a class in vivisection at the University of Chicago. If this is true, there would seem to be some sense in the claim that modern advanced education is unsexing woman.

In his new book, "Vision and Task," which is both bright and helpful, George Clark Peck treats of that confused subject, "Worldliness," in a clear-cut and suggestive fashion. "A man may become a Demas," he says, "while he is still going through the motions of a Paul or Apollos. He may speak with the tongues of men and of angels and still be as sounding brass and a tinkling cymbal. Christianity is not a string of observances, but an essence." The worldliness which makes Demas in any age is, Mr. Peck thinks, an atmosphere. "It is so subtle and full of deceit that a devout churchman may take it to church with him." "It may grow as rank under a poke bonnet as under the flowers and birds of a modern picture hat." There is no cure for this subtle, myriad-phased worldliness but the grace of God.

Up to Tuesday noon, as we go to press, we have not received from the secretary of the Board of Bishops the Episcopal Plan for the Spring Conferences. Among the Conferences assigned to Bishop Goodsell are the following: New Jersey, at New Brunswick, April 4; Wyoming, at Coopers-town, March 28; Northern New York, April 4.

We regret that the report of the Silver Anniversary of the Woman's Home Missionary Society, held in Indianapolis, Oct. 18-25, was received from Miss Guernsey too late for insertion in this issue. It will appear next week.

Through the generosity of Mrs. James A. Woolson and Hon. E. H. Dunn, Dr. E. M. Taylor, field secretary of the Missionary Society, is permitted to place a copy of Mr. John R. Mott's valuable book, "The Pastor and Modern Missions," in the hands of each active preacher of the New England Conference. The laymen of American Methodism can make no more fruitful contribution to the missionary propaganda than the gift of this book to the pastors of our church throughout the nation. The missionary collection is a success or a failure by reason of the attitude of the pastor more than all other causes combined. The saddest feature of the low missionary collections in certain quarters is the ministerial unfaithfulness which they suggest.

Action of the Bishops on Prof. H. G. Mitchell

October 31, 1905

WITH reference to any action taken by the Bishops in the case of any candidate for confirmation as teacher in any of our theological seminaries, it should be understood by all concerned that such action proceeds under the following directions of the General Conference of 1900 and 1904.

1900 (p. 449)

"WHEREAS, The charters and statutes of our theological schools differ widely from each other in the conditions precedent to the election and re-election of professors, it is evident that no uniform requirement can be imposed by the General Conference upon the institutions in the matter of elections. We recommend, however, as a condition of recognition of a theological school as a school of the Methodist Episcopal Church, that the General Conference require that its professors shall be confirmed by a majority vote of the Bishops present and voting at any regular meeting of their board. We further recommend that, in case of a re-election, if a majority of the Bishops present and voting at any regular meeting of the board fails to concur, the Bishops shall state fully and in writing the grounds of non-concurrence both to the professor concerned and to the trustees of the theological school."

1904

"(a) The General Conference has declared the theological schools to exist for the entire church, and the schools themselves have by charter or otherwise given the Bishops the right to nominate or confirm the election of professors in the various departments, which right the Bishops have repeatedly exercised.

"(b) We therefore again commit the theological seminaries of the church to the careful supervision of the Board of Bishops, to the end that the church may be protected from erroneous teachings and the schools from unwarranted assault.

"(c) The Bishops are hereby counseled not to nominate or confirm any professor in our theological schools concerning whose agreement with our doctrinal standards they have a reasonable doubt.

"(d) The Bishops are hereby authorized and directed whenever specific charges of mis-teaching in any part of our theological schools are made in writing by responsible parties, members or ministers of our church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises.

"(e) We urge that Bishops diligently strive to allay all undue irritation upon this subject, and 'maintain and set forward quietness, love, and peace among all men.'

"Third. We admonish all instructors in our schools to studiously avoid, as far as possible, all occasion of misunderstanding of their doctrinal attitude both in their oral teaching and in their publications, and that they counsel their pupils to carefully avoid statements which would disturb the faith of those to whom they minister.

"Fourth. We deprecate the dissemination of distrust in the church by indiscriminate and indefinite attacks upon religious teachers and theological institutions. The Discipline of our church provides ample tests for determining the doctrinal soundness of preachers and

teachers. All charges of erroneous teaching should be presented to the proper tribunal, where they can be legally tried and where the rights of both the accuser and the accused are fully protected by constitutional safeguards."

We find nothing in either of these deliverances to suggest that any candidate or nominee whose confirmation is contested, shall be put upon trial before the Bishops. The investigation ordered by the General Conference in such a case is not, and, in the nature of the case, cannot be, a disciplinary trial. On the contrary, the last sentence of the action of 1904 distinctly recognizes the constitutional right of such accused teacher to a trial by the method and before the tribunal prescribed in the book of Discipline.

It would therefore be improper for the Bishops to so conduct their inquiries under this legislation as to seem to encroach upon the province of the Annual Conferences.

Furthermore, we realize that the prerogative conferred upon the Bishops by the law above quoted, is one of great delicacy, and should therefore be exercised only within the safest possible limitation in order to avoid embarrassing legal complications. Hence in our previous action in the case of Professor H. G. Mitchell we were careful not to go beyond what was absolutely required by the order of the General Conference (above referred to).

After careful deliberation, we sent to the board of trustees which had elected Professor Mitchell a courteous statement of the reasons why we felt constrained to return his name without formal action, being careful to convey in the most delicate way at our command our conclusion in regard to the charges that had been filed with us against his teaching in order that "proper action in the premises" might be taken. Having, at our present session, heard a statement of the process adopted by said trustees and of their reasons for returning the nomination of Professor Mitchell, again asking our confirmation of his election, which statement was made by an authorized committee of the trustees, we are now compelled to say:

That our action of six months ago was equivalent to a refusal to confirm the election of Professor Mitchell, and that we have no reason to alter the conclusion then reached, which was based upon the conviction that "some of the statements [contained in his book] concerning the historic character of the early chapters of the book of Genesis seem to be unwarranted and objectionable and as having a tendency to invalidate the authority of other portions of the Scriptures." It is furthermore our opinion that we are not even at liberty to reopen the question of Professor Mitchell's confirmation under the law above cited. Unanimously adopted.

By order and on behalf of the Bishops,
JOHN M. WALDEN, Sec.

Meeting of Board of Trustees

At a meeting of the trustees of Boston University, held on Monday afternoon, the foregoing communication from the Bishops was read, and, recognizing that the refusal of the Bishops to confirm Dr. Mitchell left the chair of Hebrew vacant, provision was made to supply instruction in that department for the current year by Professors Charles Rufus Brown and Winfred Nichols Donovan, of the Newton Baptist Theological Institution.

President Huntington's Statement

At the close of the meeting of the board of trustees, President Huntington gave out the following statement:

"The departure of Prof. Mitchell from the Boston University School of Theology will deeply grieve the faculty and every student who has had the privilege of studying under him. Dr. Mitchell is a rare teacher. He inspires his students with the subjects which he teaches. He inspires every student and confirms his faith.

"The action of the Bishops in refusing his

Continued on page 1440

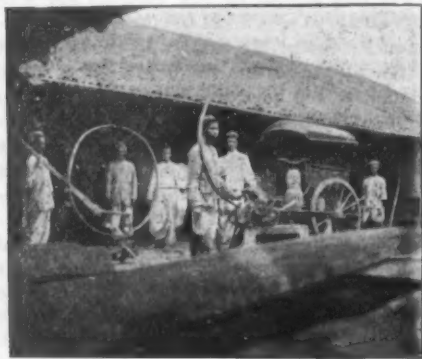
An Economical Experiment in South India

BISHOP W. F. OLDHAM.

KOLAR is the name of both a district and its capital town in the province of Mysore. Situated on a tableland over 2,500 feet above the sea level on a wide, undulating plain, the climate of this district is very healthful and pleasant.

One disability lies upon all this fair land — the irregularity of the rains. About once in three years the monsoon fails, and when this failure is complete, there is immediate and widespread famine. For, like all the rest of India, the people are so poor that over 30 per cent. of the entire population must starve if a single season fails them.

One of the most devastating famines that ever afflicted any land overtook this territory in 1877. At that time a woman of rare power and resourcefulness was conducting in Kolar an independent mission. The famine threw upon her hands hundreds of starving children. She hesitated not a moment. She took all that came, until presently nearly a thousand starving waifs filled her compound and thronged her home. With splendid courage and devotion she poured out her personal fortune, and all the help her friends could send her, upon the rescue of these starving ones. A great school was erected, trades were introduced, farms were bought, and the beginnings of a Christian community were laid. As may be easily conjectured, the overseeing of all these activities became too much for one lonely woman, and nowhere did Miss Anstey more truly exhibit her nobility of character than when, in 1890, for the better care of the work, she invited the Methodist Episcopal Mission to assume its care, and sealed her invitation by deeding to a newly formed board of trustees, "in trust for the Methodist Episcopal Church," 30,000 rupees worth of property, affectionately committing her family, a Christian com-



CART BUILDING

munity of five hundred, to the fostering care of Methodism. Revs. J. E. Robinson and A. H. Baker wisely represented our church in the delicate task of taking over the mission, and to the latter, then presiding elder of Madras District, fell the additional task of guidance during the transition stage.

Since this transaction fifteen years have passed, and during this time the various industrial and agricultural phases of the mission have been ably cared for by Rev. W. H. Hollister, of Beloit, Wis., a graduate of Garrett, and a man of rare effective-

ness. The two directions in which development has steadily taken place are:

1. An industrial workshop. Here Mr. Hollister has introduced American machinery and exact methods of work. It is at once a training school and a factory, where all kinds of well-made furniture, cart-wheels, ploughs, rakes, carriage bottoms, cart frames, etc., are made. The boys of the workshop are taught, also, to build walls, erect roofs, and complete buildings, so that all the recent buildings



REV. A. H. BAKER AND FAMILY

put up on this district have been built by Mr. Hollister and his students.

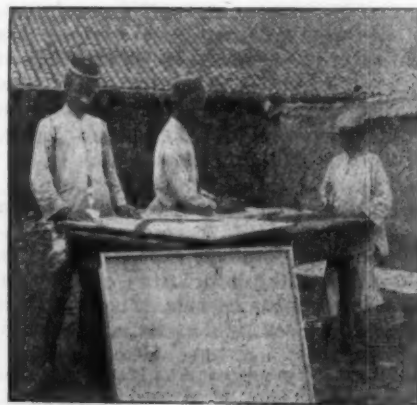
The inquiry may arise: What has all this to do with missions? To those who know the problem best, the industrial redemption of India is closely connected with its spiritual life. India has had religion enough and to spare. But it has been hazy-brooding, mystery loving, full of speculation and inchoate dreams. India's religion has never had feet to walk the earth, nor arms to do the world's work. Christianity must not only teach her the right way to the skies, but the true paths of everyday living. India has produced saints dreamy and mystic by the hundred, and she produces religious mendicants, physically unclean and religiously insistent, by thousands. But a workman who can make a perfectly round wheel, or perfectly mortise the joint of a chair, is hard to find. The young Christian Church must be one whose members not only know the way to heaven, but how to better the earth on their way. And Mr. Hollister, in making conscientious, effective workmen, is doing the growing church in India a great service. Incidentally two results already begin to appear: (1) Many of the best workmen have entered the ministry and carried to their work as evangelists and pastors such skill in their hands and sympathy with laborers in their hearts as make them splendidly successful; and (2) prominent heathen officials are among the strongest supporters of the industrial mission because here they can readily see how the Christian missionary really means kindness and help to the people.

How strong a hold Mr. Hollister's industrial work is taking upon the affections and respect of the people of Kolar may be seen by the fact that on a recent Sunday, when taking the "jubilee collection" to be applied to the erection of a new "Industrial Trades Building," the local church and its friends subscribed Rs. 1500, many of those present pledging a whole month's salary as their thank-offering for the coming among them of this new hope for India's future.

I may be permitted right here to add that this building will cost Rs. 12,000 to complete. But as Rs. 12,000 is but \$4,

000, some interested reader may see his way to helping in India's redemption by sending Mr. Hollister the money.

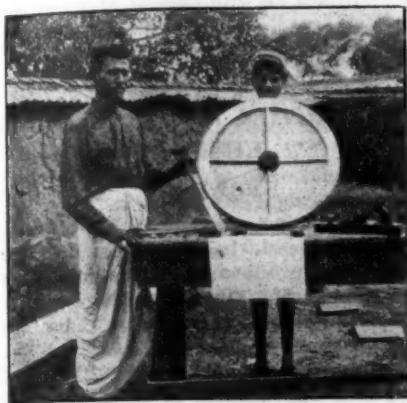
2. Not all boys can be trained as artisans. Some of them are born farmers, and joyously take to the land. Mr. Hollister is himself a farmer's boy. The mission owns several pieces of land scattered all around the city, comprising a total area of about 500 acres. If the



DRAWING AND DESIGNING ROOM

rainfall were certain, this would be a great investment, not merely profitable to the mission, but still more profitable in the training of model farmers and as an object lesson to the people around. As it is, the missionary is showing great inventiveness in meeting his difficulties. He is sinking wells, but since wells are costly in the lining of the sides with stone, he has hit upon the plan of sinking four-foot circular wells till the water is reached, and then driving galleries into

the earth all around the bottom like the broad spokes of a wheel. With a number of these wells and a portable oil engine driving a centrifugal pump, he hopes to put much of his farm beyond the reach of the inconstant monsoons. He has also introduced the planting of tamarind groves, and though the tamarind



CARPENTER'S SHOP

tree is the most perverse and unmanageable tree in India, he is securing such results as are already making the mission farm a pattern to be imitated by the surrounding farmers.

Among the important reforms he is introducing is a heavier plough than the traditional stick, shod with light iron, that has tickled the soil of India for three thousand years. The "Kolar plough" is a hybrid between the ineffective plough of India and the heavy plough of western lands.

The Mysore Government, under a native king of marked intelligence, heartily recognizes all Mr. Hollister's efforts for the public good, and he is among the trusted advisers of the chief officers of the district.

Alongside of Mr. Hollister is Rev. A. H. Baker, a well known New England man. Genial, sunny tempered, cheery of speech, overflowing with kindness and deeply religious, he is the very man to attend to the spiritual interests of the mission. He has charge of the boys and the workmen in their religious development. He superintends the day schools which the boys attend in the afternoon, directs the workers on the circuit, and above all himself teaches a group of students who are train-

ing for the Indian ministry. For it is the hope and central purpose of this mission to have established here the "Kolar Bible Training School." A beginning has already been made, some scholarships have been contributed, dormitory room is being provided, and some day there will arise a suitable building for the housing of this central institution. Meanwhile Mr. Baker has endeared himself to Christians and non-Christians alike. When it was recently whispered that he was to be transferred from Kolar, I received lengthy petitions signed by nearly every prominent citizen in the town and district, Christians, Hindus, and Mohammedans, asking that he be allowed to stay. Not the least influential letter was from Miss Anstey herself, expressing great regret at any possibility of Mr. Baker's removal. How I wish New England would give Mr. Baker a workshop to do his work in to better advantage! Five thousand dollars would enable him to complete a well-equipped building, after which forty or fifty scholarships at about \$15 a year would enable his students, who partially support themselves in the workshops and



FURNITURE MAKING

on the farms, to secure a thorough practical training for the Gospel ministry.

I have said not a word about the really admirable mission conducted by the ladies in Kolar. Here is the William Gamble Deaconess Home, with a school of 150 girls, second to none in the province, presided over by the energetic and capable Miss Fisher, who dreams dreams of a coming hospital and light industries suitable for women; and here is that splendid series of village schools and evangelistic

missions led by Miss Maskell, which are at once an inspiration to faith and a sure pledge of enlarging success.

Take it all in all, on this Mysore plateau, with its entrenched idolatry and its thronging life, I know no Christian experiment that so challenges interest and inspires hope as the Kolar Mission of the Methodist Episcopal Church. I commend the whole enterprise to the sympathy, the prayers, and the gifts of our people.

FOXES' BRAINS

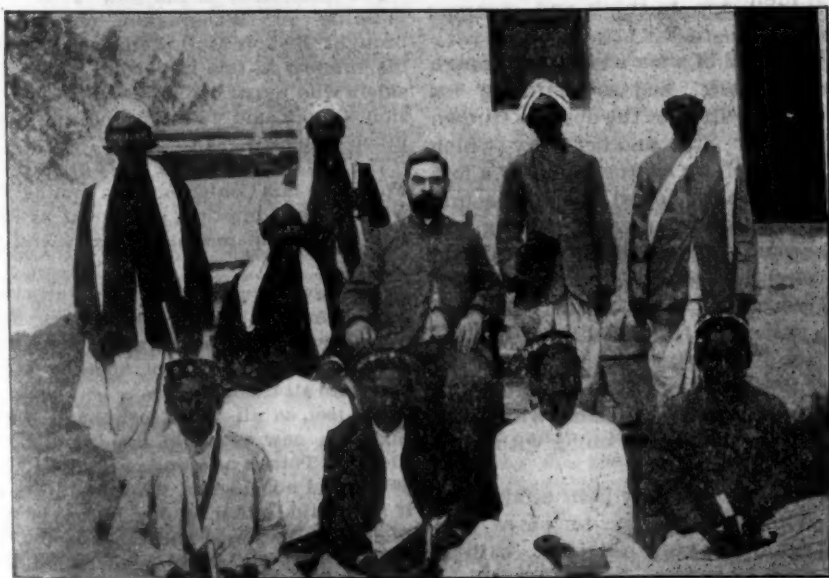
JAMES BUCKHAM.

BR'ER FOX is the keen fellow among our wild neighbors. He is as sharp and resourceful as a criminal lawyer, and what he does not know about craft is verily not worth knowing. In these crisp fox-hunting days of late fall, when the hound's mournful baying is heard on our New England hills, the logic of foxes is the uppermost subject of conversation at every cross-roads store and country cobbler's shop; and wonderful are the well-authenticated tales that fall from the lips of veteran fox-hunters. As boy and man, I have listened to these marvelous stories by the hour, and of all the lore and legend of field-sport they have appealed to me with the subtlest charm. Take a grizzled New England fox-hunter, mounted on a box or barrel at the village store, and surrounded by a sympathetic and loquacious audience, and where will you find more fascinating and racy entertainment for a frosty October evening.

When the hunter's moon rides high
In a clear, star-sprinkled sky?

There is a spell about the New England fox-story that is not surpassed by any romance of Arabian Nights; but you must have it from the lips of the fox hunter himself, to know its full charm. The expression of the narrator's face, the deep, entrancing glow of his eye, the force of his native Yankee dialect, so rich in fox-hunting terms, the dramatic power of his gestures, the unconscious vividness with which he throws the whole scene before his auditor's eye—all these you must have in order to get the full effect of the New England fox-story. But if you have ever spent a fall in the country (and I pity the lover of nature who has not), it will be strange indeed if you have not encountered some neighborhood fox-hunter and fallen under the spell of his narrative.

It is a mark of the tyro to disbelieve the New England fox-story. He disbelieves because he has not been educated up to the appreciation of it. Nor is that to be imputed to him as a fault, for in truth he has had no opportunity of becoming acquainted with the ways of foxes. His denial of their powers of reasoning is purely empirical. But let him for a single season follow the hound, and stand on the run-way, and he will be ready to believe almost anything of the brains of Br'er Fox. The older I grow, and the more experience I gain in field lore, the more disposed I am to credit to the uttermost detail the wonder stories of the fox-hunters. Anything that the human brain would devise in the way of an expedient for escape from pursuit, I am convinced that the New England fox is capable of devising; and indeed some of his cleverest



REV. A. H. BAKER'S THEOLOGICAL CLASS, KOLAR

tricks would, I fancy, never occur to me under the stress of like circumstances. I do not pretend to be as keen as a fox when the life-and-death problem is thrust before intelligence for immediate and decisive solution.

Take, for instance, such a case as the following, which occurred, I think, in western Massachusetts, and was observed by a student of nature who has given much time to the observation of wild life among its natural surroundings: This gentleman was standing near the bank of a river, one winter day, when he saw a fox run out upon the ice and make straight for a hole. At the edge of the hole the fox stopped, turned, followed his tracks back to the bank, ran down the stream a little way, and paused to await developments. Presently a hound came tearing out of the woods, with his nose close to the ice and snow. He ran along the ice with his head down, following the scent, until he reached the opening. It was then too late to check his speed; he plunged into the water and was lost under the ice. The fox meanwhile had waited in plain sight to watch the effect of his trick. When he saw his enemy disappear under the ice, he trotted slowly away, with a look on his face as much as to say, "I thought so."

Had a man been hard pressed by a bloodhound, is it likely that such an expedient would have suggested itself to him, and been so promptly and coolly acted upon? I doubt it. And yet the lore of fox-hunting is full of just such incidents—incidents showing quick and keen power of reasoning, fertility of invention, and much more perfect self-command than would be expected of a man in like circumstances.

While visiting Vermont, this fall, I was told by a local fox-hunter how a famous neighborhood fox was shot in his town, the previous season. This fox, which was an unusually large one, as his tracks showed, always made for the ridge of a certain mountain when started by the hounds; and somewhere far up on the side of the mountain he always disappeared. In vain were hunters stationed at various strategic points along the ridge of the mountain, before the dogs were loosed on Reynard's trail. The fox never appeared. The hounds would bay nearly to the summit, and then would lose the trail and come silently back.

At last, when there was a convenient fall of light snow, two of the village fox-hunters determined to follow Reynard's track without a dog, and see where it led to. They had no difficulty in tracing the fox to the brink of a certain ledge of rock, but there the track stopped, and though there was no hole or crevice into which the animal could have retreated, his trail came positively to an end. The hunters searched the ravine below the ledge, but there was no sign that the fox had leaped down there and continued his course. Finally, however, their attention was drawn to a large leaning tree, almost prostrate, just beneath the ledge. One of the men suggested that Reynard might possibly have jumped down upon that. They inspected the tree, and found that its branches touched the lower limbs of a great wide-spreading hemlock. Beyond the hemlock was a solitary bowlder, and

beyond that a section of an abandoned and ruined stone wall. Careful examination showed that the fox had leaped from the ledge to the leaning tree-trunk, traversed that to a broad, low branch of the hemlock, followed the hemlock branch to its juncture with the tree, and thence jumped to the lone rock, and from that to the section of stone-wall. The track led from the end of the wall back down the mountain, and was lost in a trodden pasture, where some half-wild steers were "wintering out." Think what logic all these manoeuvres showed on the fox's part! But his secret had been unraveled by superior reason; and the next time he was started, a hunter stationed near the leaning tree shot him as he was balancing for his jump from the ledge.

The same hunter told me of another fox that was seen by himself and a companion, emerging from a hillside woods, and running toward a stone-wall that bounded a road on which the hunters were walking. The fox saw the hunters at about the same time that they saw him, and stopped in the field to watch them until a turn in the road hid them from sight. The two men had been careful to proceed without interrupting their talk, as if unaware of the fox's presence. "Now," said one of them, "he has made sure that we have passed along, and will come on his run-way over the wall. You keep on, still talking loudly, and I will steal back under cover of the wall." Sure enough, in about five minutes, the fox, hearing the voice of the hunter who had passed on down the road, and reasoning that both men had gone on without seeing him, came confidently across the field on his run-way, and was shot by the man who had crept back under the wall. Again it was fox-reason defeated by superior human reason. But the logic of the fox was good, nevertheless (granting the plausible premises), and proves clearly enough, I think, that animals—some animals, at least—do think and plan exactly as we do.

Here is another instance of the quick use of brains on the part of the fox. Close pressed by a hound, Reynard led his pursuer to a railroad trestle, and crossed it just in time to escape an approaching freight train. The dog, hot on the scent, attempted to follow, a minute later, and was killed by the train. The dog did not stop to think and observe; the fox did.

I have heard of a fox's running through a flock of sheep, and so confusing his track with theirs that the dog was thrown off the scent. Still another story (which I cannot vouch for as true) is told of a fox, pursued by a slow hound, that came into a field where a farmer was ploughing, and ran for some distance directly in front of the plough, so that his track would be ploughed under. This, I am obliged to admit, savors of the incredible; but the mere fact of its being reported shows the respect that country people entertain for the wits of foxes—indicates what they believe them capable of doing with their brains.

Enough has certainly been established upon reliable testimony to prove that Br'er Fox is a keen reasoner, with a fertile and inventive brain, which he knows how to use with amazing prompt-

ness when occasion demands. I do not see how there can be any controversy over the question whether this animal, at least, knows how to think and draw deductions precisely as we humans do. If he does not think, then all the veteran fox-hunters of New England are proved to have most astonishing powers of imagination, which should be immediately turned into literary channels for the benefit of a marvelous age.

Melrose, Mass.

WASHINGTON AND BALTIMORE LETTER

"NEWMAN."

THE Bishops' meeting in Washington, just closed, has been one of great interest and profit to the Methodists of the nation's capital. Of course, the business of the board was properly private, but the very presence of the chief pastors of the church carried much pleasure with it, and the public appearances of these able and godly men gave new impetus to the work of the denomination in many lines. Foundry Church, the host of the meeting, deserves the thanks of the whole city for the benefit that came to all the churches by their presence.

Especially to be mentioned in connection with the meetings of the board were the public meeting in Metropolitan Church in the interests of the church extension work of the city, the public reception to the Bishops in Foundry Church, and the appearance in the pulpits of the Bishops on the Sabbath day. At the meeting in the interest of the church extension work Mr. A. B. Browne, president of the Union under whose care this work is done in Washington, presided, and several of the Bishops, including our own Bishop Cranston, spoke to a crowded house. The reception was a brilliant and greatly enjoyable affair. From the reports of the pastors of the city at their Preachers' Meeting, the impression was given that the Bishops acquitted themselves admirably in their sermons on Sunday. "Large audiences" and "fine," "strong," "helpful," "inspiring" sermons were the words used to express the labor of the day and its good effect. Your own Bishop Goodsell, who preached in St. Dumbarton Church, was reported to have delivered a strong, deep, tender, thoughtful, comprehensive and beautiful sermon. Bishop Hamilton gave his "war" sermon at Trinity, in which he contends for peace. It was greatly enjoyed. Similar things could be said of all the sermons.

The dedication of the new Y. M. C. A. building of Washington on Monday brought Bishop McDowell to the front in his interest in this important work. Outsiders who heard his address on that occasion simply said "Fine," repeating it with much emphasis.

The assignment of our truly great Bishop Fowler to this Conference the coming year will, without question, give great satisfaction to the ministers and laity generally.

The new Hymnal has been introduced into several of the churches of the Baltimore Conference and with abundant satisfaction. It will, no doubt, speedily find its way into all the churches.

We feel, as all must feel, that the book marks a new epoch in the life of Methodism. "Things new and old," did I hear? We would not discard the best of the old, if we could, either in our hymns or other Methodist heritage, and there is much in the old that can never be surpassed, especially the old spirit, the old life, the old zeal, earnestness, and fidelity; but we

equally welcome the new. It was never intended by the Almighty that Methodism should not change for the better in many things non-essential and in some somewhat essential. For these improvements the fathers prayed and labored, and they have come to us in measure. Let us rejoice in them and still improve upon that which has come to us. We say of the newcomer—the Hymnal—"Welcome the coming, speed the parting, guest!"

How would it be if the old Hymnal were used in the prayer services of the church? With a live and good leader, this old fountain of song could be made a wellspring of joy and delight and inspiration to our people in the prayer-meeting.

This section of the denomination feels the glory of the new Hymnal from the standpoint of fraternity as your New England cannot feel it. A common catechism, a common order of worship, and a common treasury of song—these surely are three roads whereby a common Methodism will travel in its re-unification of its largest divided branches.

A common fault of our common humanity is low vision. Low vision means fragmentary or segmentary thinking and living. It means low thinking and low living. High vision is encyclopaedic in its influence and results. Do we not need larger, higher vision among Christians everywhere? Fidelity to one's own home does not preclude a friendly interest in the homes of our neighbors; nor does denominational loyalty preclude an interest in the whole kingdom of God. Individual revivals, denominational revivals, inter-denominational revivals, are not three antagonisms; they may and should be mutually helpful. The individual church or denomination that neglects its own field in a frantic rush for Christian unity, will some day deplore its mistaken policy; but, equally, narrowness or selfishness (the terms are synonymous) will react upon the individual church or denomination confined by it. Loyalty and fraternity are not only compatible terms, expressing compatible conditions, but they are really essential to each other in their highest forms and workings. While loyal to our own revival work, we are looking and praying for a revival of religion that will save the people and fill all the churches. "Oh, that it now from heaven might fall!"

Two or three pretty weddings have taken place recently that have been of interest to Baltimore Conference Methodists. One was the marriage of Miss Edith Rice, daughter of Dr. M. F. B. Rice, to Mr. William Woodin Hanley, and the other was the marriage of Miss Helen Browne, daughter of Mr. A. B. Browne, of Washington, to Mr. John Fletcher Comer. Both weddings occurred on the same evening, in the same city—Washington—the first in the Dumbarton Church, and the second in Foundry. An interesting feature of these weddings was the fact that both young ladies, one a Methodist preacher's daughter and the other the daughter of a prominent Methodist layman, were graduates of the Woman's College, Baltimore. Both President Goucher and Dean Van Meter of the college were in attendance upon the weddings. It is generally felt hereabouts that a college education neither unfits a young woman for matrimony, nor lessens her chances for a successful home.

Mark Guy Pearse has been preaching and lecturing in Baltimore and Washington, and has been doing both in his usual intense and helpful manner. He never goes

to sleep while speaking; nor does his audience. He is a genius, and has the soul and expression of a prophet and a poet.

The annual meeting of the Woman's Foreign Missionary Society of the District of Columbia has recently been held in Metropolitan Church, Washington, Bishop Foss preaching on Sunday night in his accustomed forceful and instructive manner; and the Conference meeting of the Woman's Home Missionary Society is now in session in the Mt. Vernon Place Church, Baltimore. Surely with the successors of those women who were last at the cross and first at the sepulchre, showing such mighty interest in the world's conquest for Christ, the end cannot be so far removed from the world's happy vision. May the God and Father of our Lord Jesus Christ hasten its appearance!

Mr. Charles J. Bonaparte, Secretary of the Navy, has lately given an address before the Bankers' Association of Baltimore, in which he eulogizes the "kicker," or independent, in politics. His kicker is not the chronic or constitutional kind, who kicks because he does not know how to do anything else, but the man who kicks because there is nothing else for a righteous and self-respecting man to do. Mr. Bonaparte thinks, and thinks rightly, that such objectors do good by keeping up the standards and work of the professional politicians. It is an unpleasant task for the kicker, if he is not constitutionally one, and he deserves our eulogies. God give us more of such kickers; but may He deliver us from the other kind, of which, I am sure, there are far too many, and who are apt to take courage from the eulogy of Mr. Bonaparte for their like, and yet unlike, species.

The effort in Maryland politics to disfranchise the negro is meeting with serious drawbacks. A split in the Democratic forces in the rupture between Mr. Gorman and Mr. Rayner is an occasion of rejoicing to many and will certainly impede, if not defeat, the movement.

How are we to look upon the "Jim Crow" and disfranchisement movements going on in the South today? Are the wheels of history revolving backward, or is the sun on the dial of time reversing its course? Are we repudiating the blood of the Civil War and counting the conquests for freedom of those terrible days as naught? It looks a good deal like it. But who is to blame in the matter? Is the tendency entirely due to the selfishness and depravity of the white race? While in perfect sympathy with all that makes for the elevation and betterment of the black man, we cannot but feel that the black man is in some degree forging these chains about his own freedom again. This statement can only be understood by one who lives in the South, and who knows the conditions. May we not hope that the God of freedom, who desires the bondage of none, will save both the white and the black man from the causes that underlie these reactionary movements?

—The man who debauches our public life, whether by malversation of funds in office, by the actual bribery of voters or of legislators, or by the corrupt use of the office as spoils wherewith to reward the unworthy and the vicious for their noxious and interested activity in the baser walks of political life—this man is a greater foe to our well-being as a nation than is even the defaulting cashier of a bank or the betrayer of a private trust.—*Theodore Roosevelt.*

W. F. M. S. GENERAL EXECUTIVE MEETING

Reported by MRS. JULIAN S. WADSWORTH.

"Onward we go, for still we hear them singing,
Come, weary souls, for Jesus bids you come."

IN the heart of a great city, quivering with the excitement of an approaching election and wildly distracted by the flagrant misdemeanors of men in high places, quietly gathered a body of earnest women to plan for the coming into all the world of the Prince of Peace. It was a bright October morning, when forty-one delegates, having come across the States from the North to the South, from the East to the West, were assigned to seats amid the palms about the chancel of beautiful St. Paul's. Associated with them were others, coming, too, from all parts of the country to counsel and inspire those whom they had sent to represent them. And, with these, our guests of honor, glad heralds of the new day, coming from the ends of the earth for rest and inspiration and to plead the needs of their fields of labor. In new St. Paul's they met, on the corner of West End Avenue and 86th Street, New York city. This great edifice, costing \$350,000, is the evolution of the old Wesleyan chapel on Mulberry Street, and was for forty years located on 22d Street.

Plans for their coming had been making for months, and every need received recognition. A private meeting-room for each committee, a rest room where tea was served afternoons, writing rooms, a maid, a telephone, express and telegraph-office, post-office and a dining-room where a caterer served two hot meals daily, were at the disposal of the guests. Charming girls, white-gowned and wearing dainty blue hats, flitted here and there in constant attendance upon the needs of all. At the evening services, soloists, chosen from the finest in the city, rendered selections, Carl Duff, of the Marble Collegiate Church, Robert Craig Campbell, of the Church of the Transfiguration, and Leo Liebermann, of the 5th Avenue Baptist (Rockefeller's church), being among the number.

Mrs. Cyrus D. Foss for the ninth year presided, and proved herself an able parliamentarian, quickly and skillfully undoing many a tangle. Mrs. J. T. Gracey, secretary for twenty-three years, detained by illness, was substituted by Mrs. C. S. Nutter, of Vermont. Miss Juliette Smith acted as assistant secretary.

At the evening service of the first day, after words of welcome by Mrs. S. L. Baldwin, responded to by Mrs. A. H. Eaton, of the Baltimore Branch. Mrs. John Legg, president of New England Branch, introduced our missionaries, who came forward in the costume of the land which they represented—12 from India, 5 from Japan, 5 from Korea, 6 from China, 2 from Malaysia, 3 from Mexico and the Philippines, and 2 from Italy. Others arrived later in the week.

A memorial service was held the first afternoon for Mrs. Mary Clarke Nind. Brief tributes were paid to her character and work. Some one said: "She was too extraordinary a woman to be carried home in any ordinary way." At the close of the service Emily Huntington Miller read a poem written in her memory, and trembling lips voiced the words of her favorite hymn:

"My Father's hand will never cause
His child a needless tear."

"Good by, beloved! Keep on working years and years, until God's kingdom comes"—words spoken to Miss Danforth by Mrs. Nind a few hours before her trans-

Continued on page 1421

THE FAMILY DEPARTMENT

Now and Then

JOHN J. BURROWS.

The names we spoke in our greetings,
In the days of the long ago,
We read on the chiseled marble,
While our tears are falling so.

The names we read on the marble
As, bowed in our grief, we stand,
We shall call in joyous greetings
When we reach the better land.

Thoughts for the Thoughtful

Blemishes in the Great

"Then Daniel was astonished for one hour." —
DANIEL 4:19.

THE words to my mind are strongly dramatic. They are meant to convey the impression of a contradiction in terms. Daniel at a loss even for one hour! Daniel at sea! Daniel at the end of his resources! It seems the climax of impossibility. For one hour of his life Daniel falsified his character — was found paralyzed in judgment. Is it not a pity that God allowed it? Is it not a pity that man recorded it? Do we not love to think of Socrates as never having lost his temper; of Caesar as never having lost a battle; of Solomon as never having lost an opportunity? Why should the Bible have allowed one rent to appear in the seamless robe of Daniel; is it not a breach of Divine art? I do not think so. I hold that nothing brings out moral beauty like a shadowy background. What a charming light is thrown upon Daniel's wisdom by this one hour of perplexity! It shows that his wisdom was the result of personal struggle — that it was not the wisdom of the bee or of the spider or of the ant, imported from the outside, but that it was something to which, through darkness, he had to work his way.

Men talk of the examples of the great; I think the finest part of their example is the one hour in which they fail. That one hour makes them possible for me. Before it, I looked upon them as specially endowed, raised by Nature far above the reach of my hand. But that hour said: "Go and do thou likewise!" It told me that he whom I admired was a man of like passions. It told me that he, as much as I, had the element of human weakness. It is not the powers, but the difficulties, of the great that inspire us. I get my wings from their night — not from their sunshine. I make their clouds my chariot. I rise upon the step on which they fall. It is not the footprints they have left on the sands of time that impel me to follow; it is the spots where the footprints fall. Jacob may be a prince that has power with God; but he only becomes my example when he halts upon his thigh.

I thank Thee, O Lord, that Thou hast revealed in the life of each saint one dark hour. I used to wonder. It seemed a strange thing that the temple of a holy life should have one gate not beautiful. I do not wonder now; I adore the wisdom that has made it so. I bless Thee, my Father, for the saint's broken gate; it will be the only gate of entrance for me. How can I aspire to pass into the temple by his gate of glory? I dare not mount with Elijah in his chariot of fire — I should grow giddy with the height; but he had an hour of despondency when he cried like a child; I will meet him there! I dare not climb with Moses to the summit of Pisgah — I am not fit to see the Promised Land; but he had an hour of temper when he showed the common clay; I will meet him there! I dare not seek with Abraham the top of

Moriah's hill — I am not yet ripe for the sacrifice; but he had an hour of trembling when he chose the coward's part; I will meet him there! I dare not fly with John to the visions of Patmos — mine eyes would be blinded with the glow; but he had an hour at Samaria when he forgot the vision of his Lord; I will meet him there! I will take wing from their weakness; I will get robed from their rags; I will rise from the spot where they wrestle; in the place where they flagged I shall be constrained to fly. I thank Thee, O Lord, for Daniel's impotent hour! — DR. GEORGE MATHESON, in *Christian World*.

How to Find God

THERE stands a piano whose strings are out of tune; they are so loose they will produce no musical tone. An orchestra enters the room. The musicians file to their places and take their seats. There are the snare drummer, the bass drummer, the tuba player, the trombonist, the bass violinist, and the rest. They strike a strain of music, and I go to the piano and say, "That is fine music, is it not?" The piano says, "I am not aware that there is any music. I cannot see it; I cannot hear it; I cannot feel it; I do not know it." "But," I say, "look at the man on the right with the stick in his hand. See how he beats the drum? Do you not know that beating the drum in that way makes a noise? Look at

the trombonist. See how his cheeks are swelled! Watch his hand as it flies back and forth, increasing and decreasing the sounding chamber. See the bass violinist as he draws his bow across the strings of his instrument. Do you not know that there must be music when all this is going on?" But the piano answers, "It is no evidence to me that there is music, that the drummer waves his hand, or the trombonist stretches his cheeks, or the violinist moves his bow arm."

I find myself unable to convince the piano that there is music in the room. Presently, an idea occurs to me. I call for the piano tuner. He comes and stretches the strings, octave by octave, key by key, till every string is tuned to proper tension in concert pitch. When he has finished, the orchestra starts its music again, and I say to the piano, "Is there music in the room?" And the piano answers me with a soft echo to every strain of every instrument in the entire band. It reflects the harmony, it throws back the melody, it enters sympathetically into the music, and I say to the piano, "How do you know that there is music in the room? Do you see now the drummer's hand moving? The trombonist's cheeks swelling? And the violinist's bow arm moving?" But the piano answers, "I know that there is music in the room, because I am tuned to concert pitch."

"So," says Jesus, "blessed are the pure in heart, those whose moral purposes are sincere; for they need no argument to prove the existence of God. They see Him. They know Him."

Only "a pure mirror reflects a perfect image." A soul of love reflects a God of love. Put out of your life all that fails to harmonize with infinite justice, mercy and unselfish love; put in all that you believe belongs to a character on the pattern of Jesus, and to you the Good Father will become an abiding presence. — HENRY STILES BRADLEY, D. D., in "Christianity as Taught by Christ."

Aleta's School of Experience

In Two Parts -- II

MINNA STANWOOD.

ALETA caught her breath again, as the letter went on confidently: "In fact, all teachers need money at Christmas time, there are so many demands on them during the year. And it is hard, indeed, for them to feel that their loved ones must go without the little tokens of affection which mean so much. And why should they go without? It is to meet and relieve just such needs that we exist. We will loan you money, and you may pay it back at your leisure."

Once more Aleta stopped reading. She put her head on her hands and burst into tears. Need money? Why, that person must have been inspired to know her need so accurately and write so sympathetically. She never knew there were people in the world who would be willing to loan money like that. She took up the neat little booklet, and scanned it hastily. "No collateral, no bond, no note, no publicity. Just a little confidential matter between you and us!" Then there were pages of names, as references.

That evening Aleta spent in her room figuring and deciding about presents. She could supply her own needs, get some

things for her mother, and remember the Rockwells nicely, for twenty five dollars. Six hours before twenty-five dollars would have taken her breath away, but now she felt quite economical; for could she not pay back at her leisure?

The office of the obliging loan concern was in a rather obscure corner of the city, and the stairway and office did not indicate a rushing business. The young man in the office would have been none the worse for a bath, still he was good-looking and suave, and excessively polite about explaining. A little matter of perhaps two dollars once in so often until the amount was paid up — really nothing at all, as you might say. In fact, the thing was done and out of mind before you knew it. And this bit of paper — no need to trouble to read it — just to sign her principal's name as a matter of courtesy, that they might know that their customer was willing to do the right thing. Not that they would doubt for a moment that she was a lady, and accustomed to the very best society — and now her own name and address, please. That was all. A very simple affair, surely, and

she must give herself no concern.

Indeed, there was no questioning in Aleta's mind as she went down the dingy stairs, clasping tightly her bag with the twenty-five dollars. She sped along the slimy street, delighted. She never would have believed that people could get money so easily. Why did anybody go without?

Twenty-five dollars! She had never dreamed of having so much to spend on Christmas presents. She purchased recklessly, and was surprised to find that, after all, she had not enough left to get herself a pair of shoes. She thought she must have lost some, until she went into a quiet corner of a store and figured up. There were her mother's gloves—a dollar and a half—and the chatelaine, another dollar and a half. Two handkerchiefs at fifty cents each—that made four dollars. The rest she had spent on the Rockwells! It made her gasp a little. She had meant to take home ten dollars. And kind Mrs. Morrison! She had quite forgotten her. Well, she could have the pretty handkerchiefs. That would mean less for mother, but—well, mother would be happy to see her daughter, even if she had no present at all.

Christmas was not much of a success with Aleta. Mother was down with the grippe, and too sick to care about presents or anything else, and Aleta put in her day making poultices and keeping up the fires. It did not lessen her depression to receive four envelopes in the morning mail, one from Mrs. Rockwell, and one from each of the daughters, containing Christmas cards. The words of kindly greeting Aleta did not stop to read, she was so disappointed and chagrined. She had spent twenty dollars on these wealthy people, and they had spent fifteen cents on her! And their politely worded acknowledgments which came in the next day's mail, were no balm. "The little vase is very pretty," wrote Mrs. Rockwell. "Little vase!" And Aleta had paid nine dollars for it!

So Aleta had no exuberance over her Christmas, and she was not responsive when her mother made a joking allusion to the "school of experience." The joke showed that mother was getting well, and Aleta was sincerely glad of that; but that school of experience was no joke. Oh, if she could only put her head down in her mother's lap, as she used to, and weep out all her burden of pride and concealment. But no, she was a young lady now, and besides, mother had her own troubles, and—well, perhaps she wouldn't understand.

"Pleasant Christmas? Oh, we had the loveliest!" was Ruth Rice's exclamation on the first day of school. "They said they didn't see how I managed to buy so much. Peggy said she never could have done without a bite of candy for nearly three months; and oh, how she loves her warm wrapper! And she does look so sweet in it. And ma is too lovely for anything in her collarette; the dark brown is so pretty with her white hair and brown eyes. And pa! Well, you never saw such a delighted man. Why, do you know he cried when he saw his gloves. He said he remembered how I used to promise him when I was a little thing, but he supposed I had forgotten. Oh, isn't it lovely to make

people so happy? And every evening grandma read us a lesson out of her a Kempis. She liked that best of all her presents. And, do you know, we had two of grandma's old school friends to spend Christmas day. She gave one of them her veil, and the other her gloves. They don't have a nice home as grandma does, poor old ladies! And now tell me about your Christmas."

"There's nothing to tell," said Aleta, half turning that Ruth might not see her face. It seemed to her that every one must read her story. "Mamma was sick all the week, and we had no Christmas to speak of. Not such as you folks had, any way."

It was a great surprise to Aleta to find a letter awaiting her that very night, asking her to call and deposit four weeks' payment on the loan. She had understood that the payments were to be monthly, and what was she to do with barely two dollars in her pocket, and no more salary to be had until the last of January? Part of that two dollars had to be spent going to the city to inform the suave young man that it was not convenient for her to pay eight dollars, when lo! the suave young man was suddenly converted into a decidedly insolent and somewhat abusive young man. Aleta could scarcely restrain her tears until she got down the dirty stairs.

And that was by no means the last of the matter. The letters came thick and fast, and their language was not soothing to the girl who had begun wrong and kept on wrong. Moreover, there seemed to be a coolness on the part of the Rockwells since the Christmas vacation. She did not know, however, that Mrs. Rockwell had shown her presents to Miss Jordan with the grave remark that "the foolish girl must have spent nearly a month's salary on them." There was nothing said by Miss Sally about the whist club, and Aleta never returned to it; and although this was no grief to her, it carried another pang that her absence was never referred to. And further, Aleta saw that Miss Jordan was even more observing than before vacation; her keen face was at the door many times a day.

One day Aleta received a particularly abusive letter from her loan company, and the next day Miss Jordan called her to the office. Handing the frightened girl a paper, she said, briefly: "Read that, please."

With a sickening heart Aleta recognized the penmanship of the suave young man, but the words she could not read for very terror. She did not see the look that crossed the principal's face, and her brain was too befogged to hear the note of pity in the voice that spoke:

"This most ungentlemanly person states that you owe him fifty dollars, and that, as you refuse to pay him, he holds me responsible for the amount, as you signed my name to a note."

"Note!" gasped Aleta. "There was no note. I merely signed your name as principal of the school. I borrowed twenty-five—it was to be two dollars a month—but now he demands the whole. He didn't keep his word—he—he!"

When Aleta came to her senses she was on Miss Jordan's old leather couch,

and Miss Jordan was sitting by, looking grave but kindly, with a bottle of cologne in her hand.

"I am sorry this has happened," she said. "I knew something was the matter, and I have been watching you, as doubtless you know. This is a very serious and important affair, but it might be worse. It must be attended to at once. Neither you nor I can afford to be subjected to such insult. You would better tell your mother."

"My mother!" Aleta came sharply to a sitting posture, choking over the words. "My mother! And she has been working so hard to save up for that last payment. And she has been sick. Oh, how can I tell my mother?"

Miss Jordan sat patiently while the girl wept her heart out, stormily at first, then more quietly.

At last Aleta raised her eyes, and said, wearily: "I will go to my mother. But I can't get back for school tomorrow."

"Very well. I will telephone for a substitute," returned Miss Jordan, gravely. "You will be here Monday?"

"Yes, oh, yes, Monday. Miss Jordan, I have failed utterly, miserably!"

Miss Jordan looked steadily into the tear-swollen eyes for a moment, then she said, calmly: "You will adjust this matter first, Miss Forbes, and then you may begin over again. You have had an experience that ought to teach you something. It will be uphill work at first, for your class is demoralized. You must be firm but patient in straightening it out. You came well recommended from the normal school, and I was sorry to be disappointed."

It was late that evening when Aleta walked into the little home she was to have helped pay for. Her mother had not dared attempt the prayer meeting, and her Bible and hymn-book lay open on the table under the lamp.

There was silence after the confession was made, then mother opened her arms and took the child home to them, as she had done ever since Aleta could remember.

"We said it was to be your school of experience, dear," she said, gently smoothing the hot brow with soft touch.

The faint odor of cooking that lingered with mother in spite of all her care, was not unpleasant to Aleta now. Indeed, it was the most grateful odor in the world, just that moment, reminding of all the days and years of loving work and care.

"We didn't know just how the experience would come," went on mother, "and that was where the testing came in."

"And I failed in the test," said Aleta, sadly, too spent for more tears.

"You failed in that test, but you have had an experience that will save you from a good many more failures, I hope," said her mother, brightly. "And as your work is with the young, perhaps this bitter experience of yours will make you more tender with their failures and foolishnesses. And remember, dear, whenever you get into any trouble, come straight to your mother with it. Don't carry it, don't try to hide it. Come to mother, and she will help you find a way out."

Mother was pale and tired when she

returned from the city Friday night, but she was smiling as bravely as ever. She said nothing of her interview with the loan man, or of how much she had to pay for Aleta's experience, and no word of reproach was on her lips.

That night Aleta went to bed marveling much at the wonderful, forbearing love of a mother, and praying, as she had never prayed before, that she might be more worthy.

Jamaica Plain, Mass.

THE LAND OF JOY

I dreamed a ridiculous dream one night:

'Twas that I had journeyed to Mars, and there

Found people working with all their might,

And everything up there, everywhere,

Was just as it is on our native sphere;

Some men gave orders and some obeyed;

Yet one thing struck me as being queer:

There wasn't a toiler who looked dismayed.

I searched for the cause of the hope men had,

And the dearth of tears and the lack of woe;

I wondered how all could appear so glad

While they toiled as people do here below.

And I found, ere long, how it came to pass

That each man worked with a willing heart,

That no one muttered nor sighed, "Alas!"

Or thought of his part as a hateful part.

On every corner high stones were raised,

And the names of the living were chiseled there,

And those who merited praise were praised:

Hence gladness abounded everywhere;

Whenever a fair thing might be said,

They chiseled it there on a gleaming stone;

They didn't wait till a man was dead

To praise the courage that he had shown.

— *Chicago Record-Herald.*

At the Oculist's

THE oculist's waiting room was nearly full, and Charlotte Fraser, delayed by unforeseen hindrances, received check number fifteen. That meant at the least two hours of waiting. She glanced wearily about the room, although she was familiar with the various types of patients — the bored, the nervous, the stolidly enduring. Three or four were glancing idly through the magazines on the table; one was reading a letter; two, who evidently had come together, were talking in suppressed voices.

"I suppose," she thought crossed the girl's mind, whimsically, "I suppose they really are as interesting as the average of humanity if one had any way of knowing, but how dull they all do look here!"

The door opened again, and everybody looked up except the woman with bandaged eyes in the darkest corner. The newcomers were two, a little, brown-eyed old lady and a younger woman, apparently her daughter. The old lady was talking, and she kept right on without a thought of listening ears:

"There, now, Ellen, you go right along and do your shopping. I don't need you here any more than a cat needs two tails. I'll have company enough, from the looks."

An amused smile went round the room. Ellen, after a low word or two, apparently agreed to "go along," and the little lady, with a quick glance round, dropped into a seat beside the woman in the corner.

"There wasn't any use in Ellen's wasting

a morning sitting round with me," she said, conversationally. "Sitting round's real fidgety work, don't you think so?"

The woman looked surprised, but after a moment she answered, and the little old lady, not at all disconcerted, chatted on. Presently the woman, too, began to talk in a low, nervous voice, and before long the old lady's hand was holding hers. When she was called — she happened to hold the next number — everybody heard the last words:

"Don't you be discouraged, dear; it will come out all right."

For a moment after the bandaged eyes left the old lady sat silent; then she crossed the room to a chair beside a mother with a little girl. In three minutes she was telling about her own daughters, and learning all about the child. Everybody was watching by this time, and the room held no bored faces.

When number fifteen was called, Charlotte went eagerly into the office.

"There is such a dear old lady out there!" she said. "You ought to have her for an assistant. She's comforted six people and entertained all of us."

"Mrs. Pentland," the doctor replied, with a quick smile.

"I hope she is not a 'serious' patient?" the girl asked.

The doctor's face changed. "She is growing blind," he said, gravely. "I can only delay it. The end is inevitable."

"Oh!" the girl said, with a quick breath. Then she added, softly: "Her heart will never grow blind."

"Never, Miss Charlotte," the doctor answered. — *Youth's Companion.*

Mean Giving

"I CAN'T bear to have her do the least thing for me," said one girl of another. "She is always throwing it at you so, afterward. It seems impossible for her to forget her kindnesses."

To forget one's own kindnesses is one of the crowning graces of generous people. Those who are truly great in kindness keep no mental ledger account of them. It is only the person rather niggardly of favors who remembers them afterward.

"I think they're pretty mean if they're not willing to do so and so, after what we did for them last year" is a not uncommon expression of opinion. It is a reasonable sound, at first. Yet it is neither more nor less than the expression of a spirit that in its kindness and generosity is merely trafficking and bargaining. It is unsatisfied unless it gets back as much or more than it gives.

One has no right to bestow a favor at all unless he can do it with absolute freeness. To refer to a favor bestowed is like taking back the gift — giving it over again in such a way as to humiliate the recipient. Give greatly, freely, nobly, or do not give at all. — *Wellspring.*

A Baked Soul

A BOY who had been working in a baker-shop for some time was just about to finish his trade. One night when the boss was gone he broke the marble slab he molded his loaves on, so he went to the marble-yard to secure another, but could not find one. On the way back he passed a graveyard, and as it was very dark he jumped over and pulled up a small headstone about the right size and took it back and finished his job. The next day, after the bread had been delivered, nearly all of it was sent back. The baker looked at it and broke several loaves open,

but found nothing wrong. Then he happened to turn one of the loaves over, and found on the under side of every loaf the inscription: "Here lies the body of Mrs. —. Born A. D., 1682, died A. D., 1740." — C. MCA. WASSETT, in *Lippincott's*.

Towser's Failing

"THE poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Isn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other, and tendin' to everything that didn't concern him. He couldn't pass a gate without running through it to see what was on the other side, nor see a hen anywhere along the road without feeling called on to chase her. Every dog that barked started him to barkin', and everything that moved took him out of the way to find out what it was, and where it was goin'. No wonder he's tired!"

"But you'll find plenty of human bein's that are travelin' their lives through in just that same way. They ain't satisfied with the road marked out for them, but watch their neighbors' goin's and doin's, and take charge of no end of things they can't help or hinder. They are like old Towser; it wears 'em out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor hard." — *Selected.*

BOYS AND GIRLS

RHODA BELL'S NEW DRESS

R. HALLETT.

RHODA BELL was a little girl who lived away down in Maine, seventy years ago. She was only ten years old, when, one June morning, a neighbor, Mrs. Day, asked Rhoda's mother if she would let her daughter come and help take care of the Day baby during the summer.

"He's teething, and he's real fractious," said she; "and if you'll let your Rhoda come and help me, it'll be a great accommodation. I can't give her any money, for I haven't any, but as soon as I get a dress pattern woven, I'll give Rhoda a dress."

So the bargain was made, and Rhoda went every day but Sundays all the long summer. When she saw that Mrs. Day had really begun to weave, she was delighted. The cloth was copperas-colored, barred off with blue into an inch plaid, and very beautiful in the little girl's eyes.

Through the long hot days, Rhoda waited and watched, and in September, when her mother asked, "What about your dress, Rhoda?" the child was able to say that Mrs. Day had taken the cloth out of the loom.

Two weeks more passed, and one night Rhoda was spied coming up the path with something over her arm.

"What are you doing with Mrs. Day's old dress, child?" cried her half-sister Mercy.

"It isn't Mrs. Day's old dress, any

more," said Rhoda, solemnly, "it's my new dress."

Mrs. Bell sat down aghast. "For the land sake, Rhoda!"

But the poor little girl was sobbing wildly. All the lovely summer time she had spent away from mother, and brothers, and sister Mercy, rose up before her, and she could not be comforted.

Mrs. Bell, being a woman of action, was soon walking over to Neighbor Day's to inquire into matters. She did not stay long, however.

"I never would have believed it of Mellinda Day," she declared upon her return. "If I get cheated once, it's not my fault; but she will never get a chance to cheat me again."

"What did she say?" demanded Mercy, as she held her little sister lovingly in her arms.

"She says that she never promised me a new dress for Rhoda. She's got that new plaid all made up and on, and she says there is plenty in her old gown for Rhoda a new one. Just as brazen as you please! She can tend her own baby after this."

When Father Bell heard the sad story, he felt very badly. "Never you mind, Rosy Posy," said he, "the very next time pa goes to Falmouth he will get you a new dress, a *real* new one."

But Rhoda well knew that that time was far away, and her heart still ached, and her mother and sister looked at each other in dismay.

"Cheer up, honey, I'll make this over just as nice as I can," promised Mercy.

Next morning, when Father Bell went up to the great house to pay his rent, little Rhoda went with him, and upon kindly old General Wharton's asking why she looked so downcast, the story was told. The General sputtered with indignation, and pounded his gold-headed cane hard on the piazza floor, and exclaimed that it was an outrage for any one to treat a child so. Altogether Rhoda began to feel better.

At the supper table that night the General told his wife and his daughter, Dorcas, just home from a select school in Boston, all about Rhoda's disappointment. They both agreed that Mrs. Day had treated the little girl very unkindly, and Dorcas said at once: "O mamma, do you remember the pink French calico that I have outgrown? May I carry it down to Rhoda tomorrow?"

"Yes, indeed," said Mamma Wharton, smiling brightly upon her thoughtful daughter.

So next day, Dorcas Wharton carried out her generous intention, riding away from home on her pony with the bundle tied to the pommel of her saddle.

The small Bell brothers thought Dorcas very handsome in her dark green riding habit and beaver hat, and when she asked for Rhoda and presented the little maid with the pretty French calico all besprinkled with rosebuds, they clapped their hands with joy.

And when, a week later, Sister Mercy put the finishing touches to the dainty dress, Rhoda put it on, and stepped happily out before her father and waited for his admiration.

"Don't she look like a Rosy Posy, sure enough?" said Father Bell.

Providence, R. I.

AMBITION

The other day, why I
Was climbin' way up high
In pa's old apple tree,
An' I got where I see
The smoke an' chimbenies
Of all the factories.

I clumbed so awful high
'At I jes' start to try
An' climb up higher still
So I could see the mill
The other side the town.
'At's by the creek aroun'.

An' I jes' clumb so far
I put nigh touch a star.
If they'd bin big limbs there,
Or steps high in the air,
Why, I'd bin climbin' yet,
Jes' awful high, I bet.

But I ain't way up there;
I'm sittin' in 'is chair
'Ith pillars all aroun'
At's softer'n the groun'
'At I set on when I
Come down from way up high.

Pa says 'at boys ain't all
'At clumbs so high they fall.
He says men go so far
A-reachin' for a star
'At's made of gold, 'at they
Fall down in jes' my way.

I'm kinder glad I fell,
'Cause when I git real well
I'll know enough to go
A-huntin' down below;
This reachin' fer a star
Ain't what folks think it are.

— ALLEN AYRAULT GREEN, in *Advance*.

RIGHT SORT OF PLUCK

BURT and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll and the boys began to answer, "Ten." When Willie understood that he was to say ten if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie; "I saw others doing it and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will, or else I will say I haven't,"

said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to. Yet the schoolroom seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one, you see; and they felt cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was Gen. —, the great hero. "The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And, now, boys, you will see what I mean when I give a little medal to the most faithful boy — the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so low on the credit list had made truth noble in their eyes. — *British Evangelist*.

A Sensitive Janitor

THE janitor in a neighboring school threw up his job the other day, says an exchange. When asked what was the trouble he said: "I'm honest, and I won't stand being slurred. If I find a pencil or handkerchief about the room when I'm sweeping, I hang or put it up. Every little while the teacher or some one that is too cowardly to face me, will give me a slur. Why, a little while ago I seen wrote on the board, 'Find the least common multiple.' Well, I looked from cellar to garret for that multiplier; and I wouldn't know the thing if I would meet it on the street. Last night, in big writin' on the blackboard, it said, 'Find the greatest common divisor.' 'Well,' I says to myself, 'both of them things are lost now; and I'll be accused of swiping 'em, so I'll quit!'"

— A nervous passenger on the first day of the outward voyage importuned the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied, courteously, "just as if nothing had happened." And the old lady was greatly relieved. — *Youth's Companion*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson VIII

SUNDAY, NOVEMBER 19, 1905.

NEHEMIAH 1:1-11.

NEHEMIAH'S PRAYER

I Preliminary

1. **GOLDEN TEXT:** *The effectual fervent prayer of a righteous man availeth much.* — James 5:16.

2. **DATE:** B. C. 445.

3. **PLACE:** Susa, or Shushan, 250 miles east of Babylon.

4. **CONNECTION:** Under the commission granted to Ezra by the king, many important reforms were effected. The people, who had fallen into great declension, were persuaded to repudiate the idolatrous marital connection which they had formed with heathen women and to conform their lives to the law of Jehovah, which Ezra read and explained in their presence. The abrupt ending of the Book of Ezra leaves a gap of thirteen years, of which there is no record. Ezra reappears at the end of this interval in connection with Nehemiah, whose mission begins in the twentieth year of Artaxerxes. The Book of Nehemiah is autobiographic in style and covers a period of about twelve years. "Nehemiah's character appears to us faultless. Patriotism, piety, prudence, perseverance, probity and courage equally marked his administration of affairs" (Howard Crosby).

During the reign of Artaxerxes Egypt was conquered and made a province of the Persian monarchy. The battles of Thermopylae, Salamis and Marathon were fought before the date of our lesson. It was the age of Pericles (B. C. 499-429) in Greece. The Odeon, Propylaea, and "snowy Parthenon" were built in Athens under the superintendence of Phidias. Socrates was beginning to teach, and Herodotus was writing history.

5. **HOME READINGS:** Monday — Neh. 1. Tuesday — Neh. 2:18 Wednesday — Neh. 2: 9-20 Thursday — Lev. 26:40-46. Friday — Deut. 30:1-10. Saturday — Dan. 9:3-15. Sunday — Psa. 80.

II Introductory

The scene of our lesson is in the winter palace of Artaxerxes in Shushan, "where were white, green, and blue hangings" and "pillars of marble," and where "the beds were of gold and silver, upon a pavement of red and blue and white and black marble" (Esther 1:6). Nehemiah, the son of Hachaliah, one of the children of the captivity, had been elevated to the high office of cup-bearer in this Oriental court, a position which brought him into daily and intimate relations with the great king. Nehemiah cherished the intense love for his country which characterized his race, and not even the lofty privileges which he enjoyed at the Persian court had power to wean his heart from "the courts of the Lord's house." He was walking one evening (according to Josephus) in the palace grounds, when he heard the well remembered accents of his native land; and, on summoning the speakers, discovered that they were Jews lately returned from Judea, and that one of them was his kinsman, Hanani. He learned from them the sad story of Jerusalem's desolation. Ezra's reforms had apparently been partial and superficial. Either his commission had been limited, or the "adversaries" had been too much for him, or the zeal of the Jews had expended itself in the erection of the temple and in providing homes for themselves, or there had been obstacles of which no

record has come down to us; but thirteen years had passed since the second caravan had started, and still the circuit of the city walls was marked by a line of unsightly ruins, and the gates which had been "burned by fire" in Nebuchadnezzar's time had not been replaced.

These deplorable tidings deeply affected the mind of the royal cup-bearer. In his own pathetic language he "sat down and wept; and mourned certain days, and fasted and prayed before the God of heaven." For four months he carried the secret burden of his great sorrow without betraying it to his master. His smile lost none of its sweetness, his face had no shadow, as day by day he waited on the king; and washed the cup, and gracefully quaffed a portion of the wine from the hollow of his hand before offering with lowly obeisance the filled cup, not grasped, but lightly held by three finger-tips of the left hand and steadied with the right (Xenophon). But the day came at last when his grief could be no longer concealed. Unconsciously he stood in the king's presence with a clouded brow, and the despot was quick to mark it and to ask the cause. With a silent prayer Nehemiah justified the sadness of his face by a pathetic and patriotic confession: "Why should not my countenance be sad when the city, the place of my fathers' sepulchres, lieth waste and the gates thereof are consumed with fire?" As the result of this conversation Nehemiah was sent to Jerusalem with authority and means to rebuild the walls of the city, and to restore its beauty.

III Expository

1. The words of Nehemiah — a preface resembling that used by the prophets. The word Nehemiah means, "the Lord is my Comforter." In the month Chisleu (R. V., "Chisleu") — the ninth month of the Jewish year — our last of November and beginning of December. Twentieth year — of Artaxerxes Longimanus (B. C. 445). In Shushan the palace. — The remains of the famous palace in which Esther reigned as queen and in which Daniel saw the vision of the ram and the he-goat have been identified. A palace has been discovered in Susa, corresponding in style to that of Xerxes in Persepolis — a grand central hall surrounded by thirty-six massive pillars, with porches on three sides, each having twelve pillars.

2. Hanani, one of my brethren — a kinsman, probably, rather than a real brother, and not to be confounded with a priest of the same name mentioned subsequently (12:36), appointed by Nehemiah (7:2) to have charge of the gates of Jerusalem. Men of Judah — R. V., "Men out of Judah." Asked them concerning the Jews that had escaped. — "Although the greater part of the Jews preferred to live in the land to which their ancestors had been carried captive, yet to the pious heart those who returned to the old country were recognized as the 'delivered ones,' the 'escaped ones.'"

3. The remnant — not a very large fragment of the Jewish nation. Doubtless many of Ezra's caravan perished by reason of the hardships of the long journey, and of the hindrances and conflicts which they had to contend with in establishing themselves in their desolate homes. Great afflictions and reproach. — They were made to feel the burden of the foreign yoke by the exactions of the Persian governors; they had to endure the hostility of the surrounding nations — at first of the Samar-

itans, and lately of the Canaanites, Hittites, Perizzites, Ammonites, Moabites and others who had been infuriated at the action of Ezra in persuading the Jews to put away the "strange wives" which they had taken from these nations. Wall of Jerusalem broken down. — Attempts had been made to build it, but they had been thwarted by outside opposition. It is difficult to conceive of a condition more humiliating and defenceless than this of Jerusalem in these days when every insignificant town even was girded by ramparts and towers and owed its very existence to the protective power of its walls.

4. Sat down and wept — a truly patriotic sorrow at tidings which he evidently had not expected. He had reposed great confidence, apparently, in Ezra's ability and zeal. Mourned certain days. — Nearly four months passed before the king detected his grief. Fasted — a spontaneous abstinence consisting probably of a reduction of food to the merest necessities. He could not feast, or eat dainties, or drink wine, with the dismal picture of the ruined city before his mind, and his soul burdened with desires towards God.

5. O Lord, God of heaven. — This style of address reveals the influence of Persian ideas. Ormuzd, as here Jehovah, was also addressed as the "god of heaven." Great and terrible. — These and the subsequent appellations are borrowed from Deut. 7. That keepeth covenant and mercy. — This was the rock on which the pious Israelite reposed his strong confidence — God's faithfulness; that, no matter how dark things seemed, God was true to His promises, and that His mercy would not fail. For them — R. V., "with them." Observe — R. V., "keep."

God keeps the covenant for them who keep His commandments. This is not a doctrine of meritorious works, but of adhering faith. See its explanation in John 6:28, 29, where the work of God is a sincere faith. The essence of faith is love, whose definition is given in 2 John 6 (Crosby).

6, 7. Let thine ear now be attentive. — God's "ear" is always open to sincere confessions and petitions. Hear — R. V., "hearken." Now — R. V., "at this time." Day and night. — Nehemiah's fervency had reached the point of unceasing prayer. When he lay down, and in his wakeful moments in the night-watches, as well as by day, his heart was like an overflowing fountain, pouring forth prayers for his afflicted people. And confess (R. V., "While I confess"). — He would make himself the mouthpiece of the nation's contrition. Both I and my father's house. — Nehemiah professed to be no better than the rest. He humbly includes himself and kindred among the guilty. We have dealt very corruptly — "after all the abominations of the heathen," "mocking the messengers of God, despising His words, and scoffing at His prophets" (2 Chron. 36:14-16). Commandments . . . statutes . . .

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

judgments — different terms to express the divine law.

8, 9. Remember, I beseech thee. — Nehemiah reminds God of His promises; not that God needs to be reminded, but because promises naturally turn themselves into prayers. These are the things for which "God will be inquired of," to do them for us. That thou commandedst thy servant. — What follows is a free quotation of the substance of several passages, such as Deut. 30:1-5; Lev. 26:27-30. Says the Pulpit Commentary: "The sacred historians habitually refer to the older Scriptures in this way, quoting them in the spirit rather than in the letter." If ye transgress—R. V., "If ye trespass." If ye turn unto me (R. V., "If ye return unto me"). — Sin banishes the soul from God; repentance brings the soul back. Keep my commandments. — Obedience is indispensable. Though there were of you cast out — R. V., "though your outcasts were." The uttermost part of heaven — the extremest point of banishment. Gather them from thence — a gracious, consoling promise. Punishment would cease with rebellion, and then no spot would be too remote for restoration. Place . . . set my name (R. V., "the place that I have chosen to cause my name to dwell there") — that is, Jerusalem.

10. These are thy servants and thy people — wicked and unprofitable as servants, and disobedient and rebellious as a people; and yet "Thy servants" and "Thy people." The prodigal son was still a son though in the far country, and when he returned and begged to be made a hired servant, he received the father's kiss — "this my son," etc. Redeemed by thy great power — from the Egyptian bondage and other servitudes. "Nehemiah is not so much invoking the Divine compassion, as the righteousness and faithfulness of a covenant keeping God" (Keil).

11. Who desire (R. V., "who delight") to fear thy name. — Amid the apathy both of those who had gone back to Jerusalem and of those who remained in Persia there were glorious exceptions — fervent souls whose prayers like those of Nehemiah ceased not and whose delight it was to reverence the divine name. Prosper . . . thy servant this day. — Nehemiah's "day" was a long one, but the accepted time came at last. This man — the king, who alone could authorize the rebuilding and re-fortification of the Holy City. For I was the king's cupbearer — R. V., "Now I was cupbearer to the king" — a post of honor and confidence.

IV Inferential

1. We should be on the alert to find out whether God's cause is prospering or losing ground.
2. No secular office or comfort should make us forgetful of "the courts of the Lord's house."
3. When God's people suffer affliction and reproach they should carefully inspect themselves to see if their own remissness is the cause.
4. We have not to look far to find occasions for humiliation and fasting, either in the state of our own hearts or the religious condition of those around us.
5. Reverence should never be forgotten in our prayers. Access to God warrants confidence, but not familiarity.
6. The earnest prayer takes possession of the heart and becomes an unceasing outpouring.
7. True prayer will not omit confession.
8. We are entitled to plead God's promises and His past mercies.

9. We are warranted to ask that God will give us favor in the eyes of even godless men with whom we have to do.

W. F. M. S. Notes



— Dr. Sheldon had the preachers at the Boston Monday meeting, Oct. 16, singing some of the India lyrics which are sung at the camp-meetings in our mission.

— A grand Branch meeting in Brookline. Forty-four thousand dollars! Appropriations to be \$42,000 above a generous thank-offering. "According to your faith."

— Dr. Terry's Hospital and Dispensary records show an increase over last year, and apparently her work is making quite an impression in the neighborhood of Chang Li.

— The New England Branch is honored with two invitations ahead for the anniversary — Bellows Falls, Vt., for October, 1906, and the churches in Worcester, Mass., for the fall of 1907.

— A cablegram from Miss Grace Stephens, of Madras, is not quite clear, but we trust that the one word, "Returned," which she sends us, means that our beloved Sooboonagum has made her way home. Further news is awaited with the greatest eagerness.

— Some of those who attended the Branch meeting in Brookline were overheard saying to each other as they left the church: "This has been a good meeting." We are very sorry if any who might have come missed this rare opportunity. Plan for October next!

— Elizabeth Sleeper Davis Hospital is going up fast. We hope soon to have photographs of the building in its completion.

— One of our medical missionaries writes of the number of lepers who come to her, and how heart-breaking it is to tell them that they are beyond help. They hear of such wonderful cures, and they cannot believe that their cases are beyond her power. But sadder still is her work with the victims of the opium habit. Do not let us forget our medical missionaries.

— Our birthday missionary, Miss Simester, is supposed to be by this time on her way up the Yangtze River, in company with Miss Clara Collier.

— Miss Mabel Harford seems very glad to get back to her beloved New England, but we have a suspicion that she does not think us quite as nice as her Chinese friends. It is very evident that Miss Paine will not hear of anybody being as good as the Koreans.

— Enthusiastic reports come from returning delegates of the delightful hospitality received in the homes of Brookline, the Newtons, and Greater Boston.

— One of the features of the Branch meeting was a series of charts showing the number of churches in the Conference with auxiliaries, and the number — alas! far too large — which have no lot or part in this work for carrying the Gospel to the women of Christless nations.

— Miss Bertha Kneeland seems greatly improved in health, and is to leave for Guanajuato, Mexico, her new field of labor, some time in December.

— Two old Chinese women from the Tsun-hua District made a great effort to come to one of our training schools at Tientsin. In going by cart they had to cross a river which was so swollen by the heavy rain that the mule was drowned. When they reached Tientsin they got off at the wrong station, which meant that they had to walk a distance of four or five miles to reach our mission. They did not feel like spending money for jinrickshas, so they reached the mission carrying their bedding, clothing, etc., suspended from sticks across their shoulders. The older woman, upwards of fifty years of age, was about tired out, and exclaimed: "I have eaten grief not a little to come here to study the doctrine of Jesus."

— There was a gratifying increase reported in the number of subscriptions to the *Woman's*

HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

What to Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in *ZION'S HERALD*. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Missionary Friend, Vermont Conference having made the greatest increase, with Maine Conference a close second.

— The thank offering increase was the largest proportionately on Portland District, but all the Conferences did so well on this that there was great rejoicing at the Branch meeting.

— The India missionaries are making great preparations to receive any guests from this side at the time of their Jubilee next November and December. Quite a number in our Branch are contemplating the possibilities of a trip to see our missions in that wonderful country at this most interesting time. We cannot all go, but we can all watch for the accounts of this wonderful celebration and rejoice that such a bountiful increase has been given to the labors of our missionaries.

— Did everybody notice the interesting letter from Miss Edith Hemingway in *ZION'S HERALD* of Oct. 18? If not, be sure to look it up and read it at the next meeting of your auxiliary.

— The work in Malaysia is growing so fast that our Society is having very hard work to keep up with its reasonable demands. Let us encourage Miss Hemingway with a word of cheer now and then, and let us remember her constantly in prayer, and instruct our children concerning the brave work being done by their Branch missionary.

— We do not usually associate fun with the Chinese, but here is one of our women in the Bible Training School, fifty-four years of age, who was so full of life and good spirits that she furnished amusement for every one about her, and it is said that she climbed, with great ease, a tree back of the schoolroom. Another time, when two of the young women had been jumping rope for a little recreation, she said: "I would like to try that." Having unbound her feet some time before, it is supposed that she thought she could do anything. She tried it, with the result that she was confined to the bed for three or four days, and, having fallen on her nose, that honorable member was very badly swollen. A very satisfactory industrial work is carried on with the Bible training in this school.

OUR BOOK TABLE

CHRISTIANITY AND SOCIALISM. By Washington Gladden. Eaton & Mains: New York. Price, \$1, net.

Five lectures, given last January before the students of Drew Theological Seminary, form here a very readable and somewhat important book. In the first lecture the eminent author considers the Sermon on the Mount as the basis of social reconstruction. His conclusion is that we have in the universal fatherhood of God and brotherhood of man, taught by Jesus Christ, the only solid foundation for order and peace, and happy human association. He considers this doctrine of the divine Fatherhood the very substance of Christ's mission, although it has been denied by so many who claim to represent Christ on the earth. "There is not one word that He ever said which, rightly interpreted, could warrant the notion that God is the Father of none but the good people!" Discussing labor wars, he defends the right of workmen to combine, and holds that "all the men of any trade ought to belong to the union;" but he forbids violence towards those who stay out. Of course he counts arbitration, "the way of reason and good will," to be much better than war, which is unreason and selfishness. As to socialism, he thinks the complete nationalization of capital and productive industry, which socialists seek, is impracticable, would raise more difficulties than it would solve, while getting rid of one set of abuses would bring in another set no less grievous. Agriculture, the most important of all industries, will never be collectively conducted. But many other industries, which are or can be made monopolies, probably will, at no distant day, be owned and controlled by the people through their governments. This would include the railways, the telegraphs, the mines. The majority are ready for this now. All steps taken must be tentative and slow. The great thing to be done is not so much to reconstruct the social machinery as it is to socialize the individual. The spirit of true socialism is the habit of regarding our work, whatever it may be, as a social function. The deepest need is not a change of forms, but of aims and purposes and tempers.

AN ISLAND IN THE AIR. A Story of Singular Adventures in the Mesa Country. By Ernest Ingersoll. The Macmillan Co.: New York. Price, \$1.50.

The tale is about young people and for young people, mingled with a good deal of useful information, very much after the manner in which Mayne Reid used to enthrall his readers. A family party is on the way to California across the plains in a prairie schooner. The young folks get separated from their parents and go through all sorts of thrilling experiences with wild animals, Indians, etc., before they are safely restored. The "island in the air" is a high plateau, or "mesa," at first a promontory, but made into an island by a tremendous cloudburst and torrent just after the camping party had passed over the natural bridge. They are imprisoned there for quite a while, but finally find a way to escape.

IN THE REIGN OF COYOTE. Folklore from the Pacific. By Katherine Chandler. Ginn & Co.: Boston. Price, 40 cents, net.

Drawn from the folk lore of the Pacific Coast, these Indian tales and legends are the native interpretations of common natural phenomena. In all the stories animals play an important part; they are supposed to be instrumental in winning blessings for the inhabitants of the earth, and in removing evils. Coyote, the wisest and most efficient of the four-footed creatures, occupies the chief place. The setting of the

book gives a glimpse of child life in colonial California—a subject which has received comparatively little attention, and which reveals the contrast in the social conditions of the Atlantic and Pacific coasts. The book is intended for supplementary work in reading and in history in the fourth and fifth grades of the grammar school.

THE LINE OF LOVE. By James Branch Cabell. Illustrated in color by Howard Pyle. Harper & Brothers: New York. Price, \$2.

A love story, pure and simple, nothing less, nothing more, nothing else—a love story of the ancient time. It is divided into seven parts called "Episodes," strung along at various dates from 1356 to 1559. There is besides an "Epistle Dedicatory to My Dear Mrs. Grundy," and an "Envoi" at the close. The workmanship of printing and binding is most exquisite, the pages being very wide, with handsome tinted borders and the paper thick and soft. It is an attractive Christmas gift-book.

THE ISLAND OF ENCHANTMENT. By Justus Miles Forman. Illustrated by Howard Pyle. Harper & Brothers: New York. Price, \$1.75.

The beauty of the workmanship here is so great—marginal tinted illustrations on the heaviest of paper, full-page pictures in brilliant colors, and a most artistic binding, boxed—that it rather overpowers the literary side. Yet the story is also enchanting, and rivets attention from first to last. The scene is laid in Venice and the neighboring island of Arbe, in 1355, and is a love story of an excellent sort. The island of love is one of enchantment everywhere.

WHEN THE SONG BEGINS. By J. R. Miller, D. D. Thomas Y. Crowell & Co.: New York. Price, 65 cents, net.

A book in Dr. Miller's well-known attractive style, intended to help people to learn how to live; an attempt to translate the teachings of the Christian Scriptures into the language of the common days and the common experiences of life.

THE HAPPY LIFE. By Charles W. Elliot, LL. D. Thomas Y. Crowell & Co.: New York. Price, 75 cents, net.

This lecture has been some ten years or more before the public, and has been highly appreciated. It shows clearly that earthly happiness is not dependent on the amount of one's possessions or the nature of one's employment. "A poorer population may easily be happier than a richer, if it be of sounder health and morality." He adds, in conclusion, his opinion that what he has said is substantially in accord with "the principles of the Christian gospels."

HANDBOOK OF UNITED STATES POLITICAL HISTORY FOR READERS AND STUDENTS. Compiled by Malcolm Townsend. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.00, net.

This is a carefully compiled and up-to-date presentation of every important event in the political development of the United States, exhibiting the origin, process, and completion of the standard national laws. It is a book for the library table and the office desk and a reference volume likely to be more often consulted than the dictionary by student, editor, and those in general who seek to be well informed. The book is dedicated to the sons of the author, acknowledging that their inquiries have prompted him to the work, and any father with growing children may with profit stimulate the desire for valuable knowledge of our country, and at the same time provide answers for many important and vexatious questions by furnishing the children with this book. A really marvelous amount of information is here compacted, and many most important documents are given, including the Constitution, Washington's Farewell Address, the Emancipation Proclamation, Amnesty Proclamations by Lincoln, Johnson, and Roosevelt, Declaration of Independence, Articles of Con-

federation, Constitution of the Confederate States, Compact of the Pilgrims, etc.

WITH FLASHLIGHT AND RIFLE. By C. G. Schillings. Translated and abridged by Henry Zick, Ph. D. Harper & Brothers: New York. Price, \$2, net.

The author, a prominent German naturalist, with the aid of over one hundred assistants, gathered in tropical Africa the materials for this book, now the literary sensation in Germany and the most notable study of the life of wild animals that has ever been made. It is profusely illustrated with startling and unique photographs, taken with special apparatus for long-range work and at night by flashlight, showing wild animals in their native haunts. The text contains much novel information and is of graphic information. The giraffe, the hippopotamus, the rhinoceros, antelopes, leopards, lions, elephants, zebras, are some of the animals depicted and described. There are about 130 pictures, which are the special triumph of the book, and are absolutely guaranteed to be real.

PLUCKY JOE. By Edward S. Ellis. Dana Estes & Co.: Boston. Price, \$1.25.

Joe Hepburn is the sort of hero whom boys love—a tall, athletic, manly, and natural young fellow, who puts up a game fight under all conditions, and masters circumstances with modesty, but with easy

TAKES TIME

Some Years Getting There, and what Happened Then

The poison in coffee does not always work its mischief swiftly, sometimes it fastens its hold upon the victim by slow degrees that are not noticeable for a while. But once it begins, the day will surely come when the coffee drinker will be "up against it," and must have relief.

A lady writes from California: "We were great coffee drinkers in our home, using it at every meal, and frequently drinking it in the evening with friends, and it was not until after the lapse of years that we began to realize that it was doing us harm."

"My symptoms were not so bad, although my health suffered in many minor ways, but my husband became afflicted with a most painful stomach trouble. He could not assimilate his food properly, and everything he ate gave him great distress. We were slow to suspect the truth, but we now see that it was caused by the use of coffee."

"At last he determined to quit using coffee altogether, and like a good wife I did so too. We worried along for a month without any hot table beverage, till one day a friend happened to say to me, 'I am using Postum Food Coffee now, and feel so much better for it!' I told her that we had tried it and did not care for it, and she said it must have been because it was not properly prepared. So I bought a package and prepared it strictly according to directions. We were astonished and delighted at the result."

"We have been using Postum Coffee for a year now, and I rejoice to be able to tell you that it has cured my husband of his dyspepsia. This is a statement that does not seem to have the significance it ought to have. If I could make you understand how intense his sufferings used to be, you would realize what a deliverance Postum wrought for him."

"My own health has also greatly improved, and the credit for all must be given to Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville in packages."

assurance. From the time that he is introduced to us as a freckled, good-natured lad of twelve, until he parts with the reader as a graduate of Princeton and a man of business, he is everywhere the same sport-loving, honest, and captivating fellow, fond equally of play and hard work, and always ready to fight a bully and to shelter the weak. From first to last the story makes ideal reading for boys who admire grit, daring, and success.

NORTHERN TRAILS. Some Studies of Animal Life in the Far North. By William J. Long. Illustrated by Charles Copeland. Ginn & Co.: Boston. Price, \$1.50, net.

Mr. Long bids us follow him now — and we are glad indeed to do it — into a new country, up among the mountains and woods and salmon rivers and mossy barren grounds of Labrador and Newfoundland. We find ourselves face to face with new animals — white wolf, wild goose, polar bear, and a score of others big and little. We learn much about them under this superbly competent guide, who has studied their ways so intensely and so sympathetically. The illustrations, full page and margin, add greatly to the pleasure. There can be nothing better, in their way, than Mr. Long's books, of which there are now nearly a dozen.

Magazines

— The November *Century*, which begins the 71st volume of the magazine, contains the opening chapters of a new novel by Mrs. Humphry Ward, entitled, "Fenwick's Career." Jack London has a mining story in this issue. A valuable article on the Isthmian Canal is furnished by Mr. William Barclay Parsons, member of the commission and of the board of consulting engineers. Mrs. Martha M. Allen's letter on the "Decline in the Use of Alcoholic Liquors in Medical Practice," gives some very encouraging facts on this matter, such as will be an eye-opener to many who have not followed the progress of this reform, and who still insist on taking, or giving, liquor for every complaint. (Century Company: New York.)

— *Scribner's* for November opens with another chapter from President Roosevelt's forthcoming book on "Outdoor Pastimes of an American Hunter," this chapter describing "A Wolf Hunt in Oklahoma." A new serial novel entitled, "The Tides of Barnegat," is begun by F. Hopkinson Smith. "The House of Mirth" is concluded. Mr. J. Lawrence Laughlin tells the Labor Unions that their only hope is in the adoption of a new policy by which they shall become limited bodies composed of men of high skill and efficiency. In this way they would create a natural, not an artificial, monopoly, and the wrong to the non-union man would disappear. (Charles Scribner's Sons: New York.)

— *Country Life in America* for November opens with an interesting and profusely illustrated article upon "Fox Hunting in the Genesee Valley," by Frank Sherman Peer. The frontispiece — "A Jump in Perfect Form at a Fox Hunt" — accompanies this paper. Two beautiful full-page illustrations of autumn are provided — "The Harvest" and "The Country Road." By numerous illustrations we are shown how the Mangrove becomes an island-builder. The 17th paper in the "Country Homes of Famous Americans" series is devoted to that of James Madison, in Montpelier, Virginia. Other articles of interest include: "A House that can Really be Built for \$5,500;" "New Hampshire — a State for Sale at \$10 an Acre;" "The Country Home Reminder;"

J. S. Waterman & Sons
Incorporated

**FUNERAL UNDERTAKERS
and EMBALMERS**

2326 and 2328 Washington St.
Adjoining Dudley St. Terminal

All modern improvements under one roof
including offices, sales rooms, morgue
dressing rooms and chapel. Tel. Roxbury
72 or 78.

THE NEW FAST OVERLAND LIMITED ELECTRIC LIGHTED DAILY TRAIN TO CALIFORNIA

NEW EQUIPMENT

THE new Pullman drawing room and private compartment sleeping cars between Chicago, San Francisco and Portland on the Overland Limited via the Chicago, Union Pacific & North-Western Line are especially adapted to the needs of the transcontinental journey.

Each car provides standard sections, private compartments and drawing room, (compartment and drawing room singly or en suite). The toilet conveniences are especially ample, the interior decorations are rich and pleasing, the brilliant electric lighting includes individual reading lamps of the most modern design in each berth, compartment and drawing room.

THE BEST OF EVERYTHING

These Sleeping Cars, a splendid dining car service and composite observation cars, with buffet-smoking room, Booklovers library and handsome observation parlor complete the equipment of the most luxurious train in the world, leaving Chicago 8.00 p.m. daily, over the only double track railway between Chicago and the Missouri River. Less than three days to the Coast.

All Agents sell tickets via the Chicago, Union Pacific & North-Western Line. Send four cents in stamps for descriptive booklets.

W. B. KNISKERN, Passenger Traffic Manager,
Chicago & North-Western Ry.
Chicago, Ill.



"Bantams," "The Cocker Spaniel." (Doubleday, Page & Co.: New York.)

— A big chrysanthemum adorns the cover of the *Garden Magazine* for November, and the leading article is devoted to an account, by J. N. Gerard, of his "Campaigning with Chrysanthemums." Many will be very much interested in "A Home Made Greenhouse for \$57.80," by Will W. Stevens. "Propagating Plants at Home," "How Boston Encourages Tree Planting," "All the Species of Phlox Worth Cultivating," "How to Make New Varieties," "Growing the Luscious European Grape," "The Incomparable Japanese Lilies," "Ever-Beautiful Window Plants," will give the reader some idea of the wealth of information and suggestion contained in this issue of this invaluable garden monthly. (Doubleday, Page & Co.: New York.)

— *Popular Science Monthly* for November describes the Botanical Garden at Buitenzorg, Java, and discusses "Hypnotism, its History Nature, and Use," also "University Education," "Soil Fertility," and "Physicians and Philosophers." (Science Press: New York.)

— The November *Missionary Review of the World* keeps up its reputation as the most indispensable periodical of this type, covering all parts of the globe, bringing most cheering notes

of the progress of the work, describing various countries or persons, and discussing important matters. (Funk & Wagnalls Co.: New York.)

— The *World's Work* opens with a full-page portrait of Mr. Charles E. Hughes, who holds the centre of the stage just now in the insurance investigations. It has the first article of a series on "The Life Insurance Machine," and other very instructive papers entitled: "How a Bond Syndicate Works," "The Menace of German Trade," "The Real Conditions at Panama," "Opening Korea by Rail," etc. (Doubleday, Page & Co.: New York.)

— *Pearson's* comes promptly for November, with a good line of tales and some more important articles, among which is "The Story of the Y. M. C. A.," "The Story of the Cranberry," "The Casualty Roll of Peace," "Night in a Marconi Station," "When the Prince of Wales Visited America," and "The American Diplomat in Foreign Eyes." (Pearson Publishing Co.: New York.)

— *Lippincott's* for November has for a complete novelette a tale of travel, social life and love by Caroline Duer, entitled, "Cinderella of the Garden House." Among its other stories is one of special interest and timeliness by Ralph Henry Barbour, a Harvard-Yale football story, called "The Dub." (J. B. Lippincott Co.: Philadelphia.)

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

THE "suit case mystery" has a lesson for young people. The theatre, this much-approved play, "The Shepherd King," the gay life, were the undoing of Susanna Geary. All too late the mother has learned again the old familiar lesson that "The sin, when it is full-grown, bringeth forth death." How strangely often the world has to learn over and over again the lesson that sorrow follows sin. Methodism cannot do better than to retain its avowed attitude toward the theatre and other vice-creating amusements.

World Evangelism

An audience of 1,200 or more, made up very largely of young people, responded to the call of the Young People's Missionary Union of Greater Boston, and gathered in People's Temple, Saturday evening, Oct. 28, for the "First Missionary Mass Meeting." Rev. J. H. Denison, pastor of Central Congregational Church, presided. Rev. C. A. Crane, D. D., offered prayer. The address was by Mr. Robert E. Speer, corresponding secretary of the Board of Foreign Missions of the Presbyterian Church. It was a very strong and fascinatingly interesting presentation of the missionary question. Mr. Speer asserted that the movement had passed, and was passing, through four stages of development, three of which were largely accomplished: 1. The necessity of vindicating the missionary enterprise; 2. The necessity of perfecting the missionary organization; 3. Laying hold of the lives of young men and young women and giving them the understanding of the missionary enterprise; 4. The necessity of gathering to the missionary enterprise the strength of the church.

The "Young People's Missionary Union of Greater Boston" is a new organization for the promotion of general missionary intelligence and interest among the young people of Boston and suburban towns. Mr. W. B. Oliver, of Boston, and Rev. J. M. Shepler, of Everett, are the representatives of our church on the committee of fifteen. The territory has been divided into seventeen districts, each having a secretary. It is desired to organize a large number of mission study classes; some "group normal classes" have been organ-

ized for the training of teachers of study classes; others will be. The text-books announced are: "Daybreak in the Dark Continent," and "Heroes of the Cross in America." Any society desiring help from the Union should address Mr. Carl D. Gage, 72 Mt. Vernon St.

The second vice-president is anxious to be of service to as many of the individual Leagues throughout New England as possible. It may be that you have a plan for the organization of your mission study classes, which has been found to be of real service. If so, send it on. Perhaps you have a missionary library which is doing effective work. Tell us about that. You may have had a monthly missionary meeting which was pronounced by many of the League members to be one of the best ever held in your League. Tell us how you brought it about. Other Leagues would like to know of it. Will the second vice-president of every district make this column a clearing house of helpful items? Write to Mr. W. B. Oliver, 458 Boylston St., Boston, Mass.

League Activities

The chapter belonging to the Prospect Street Church, Gloucester, has proved its helpfulness by paying \$100 into the church toward the current expenses, and, in addition, raising \$75, which has been given to Morgan Memorial, spent for pulpit bouquets, and otherwise help fully used for the church. The raising of this money has been in ways that have helped the social life of the League.

The chapter at Forest Hills has voted to invite the pastor, Rev. C. H. Davis, to conduct a class in church history for some of the members, using the same course that he is teaching in the Deaconess Training School.

Francis A. Lane, M. D., of Lynn, has a series of illustrated talks on the Bible for Junior Leagues. The first of these was given at Maple Street, Oct. 29. Dr. Lane will be glad to assist Juniors with these addresses. He can be addressed at 29 Lake View Avenue.

Rev. Philip L. Friel, Ph. D., pastor of First Church, Chelsea, has a unique and interesting address for Epworthians entitled, "Two Times Two." This was given recently before the Cape Ann Circuit, to the delight and profit of all.

Dr. A. C. Dixon will address the bi-monthly meeting of West Boston Circuit, in December, at Hyde Park.

PRAYER-MEETING TOPIC

My Covenant with God's People

Sunday, November 19

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

- Nov. 13. The new covenant. Heb. 8: 6-13.
- Nov. 14. By a new sacrifice. Psa. 50: 1-15.
- Nov. 15. Everlasting. Isa. 61: 6-11.
- Nov. 16. My blood. Mark 14: 23-25.
- Nov. 17. Transgressed. Hos. 6: 4, 7.
- Nov. 18. A covenant keeping God. Exod. 20: 17.
- Nov. 19. Topic - My Covenant with the People of God. Psa. 51: 6; Mal. 2: 5, 6; 2 Cor. 8: 21.

"He bids us build each other up;
And, gathered into one,
To our high calling's glorious hope,
We hand in hand go on."

Our theme presents three parties involved in agreement - the first personal singular, the great company constituting the true church, and the Almighty Father. Emphasis should be placed upon the first of these. It is a personal matter of supreme moment. If each will so regard it, then we shall surely build each other up and go forward hand in hand.

Its Dignity

1. There is something most uplifting to us in the fact that God deigns to enter into covenant relations with man. We are finite; He is infinite. We are sinful; He is holy. We are helpless in the face of giant perils; He is all powerful. It is wonderful condescension on His part and marvelous exaltation for us. We cannot appreciate it too highly. If God is willing to form with us such an advantageous agreement, we should be more than grateful for the supreme privilege.

2. Little less is the honor of coming into covenant with God's people, for they are His own chosen ones, the elect and select, who are destined to constitute the society of the heavenly world. If our hearts are sincere and our part of the covenant is faithfully carried into effect, then we are brought into vital union and communion with the choicest spirits of the universe.

Manward Side

Some people stand in awe of vows, and hesitate to make them. This may spring out of a timidity that borders upon cowardliness; or it

may evince that natural element in man which rebels against restraint of any kind. God's idea of the results of covenant-making may be imagined from the beautiful rainbow. What a charming sight it is! God says in His Word: "I will look upon it and remember My covenant with Noah." Think of the marriage vows, and the innumerable blessings and joys that flow therefrom in all the sweetness of a happy home.

Why Covenant with God and His People?

1. Because it is God's wise method of blessing mankind.
2. Because He requires it at our hands.
3. Because we thereby express confidence in Him.
4. Because there could be no church without such vows.
5. Because we grow strong by assuming such obligations.
6. Because we thereby place ourselves in a position of helpfulness to others.
7. Because as Leaguers we shall be more pleasing to God and more helpful to our associates.

Lark Inspiration

Barrie has a pretty little fable of a baby lark. It desired to learn how to fly, put itself in position, but did not fly away. Discouraged, it asked its mother how she learned. Finding it difficult to recall the process, she said to her little one: "Wait till the sun comes out after rain." The rain came, and the young lark despaired more than ever, because its wings were heavy with water and all stuck together. But pretty soon the sun came out. Then the bird's breast expanded, and it hopped along, it flattered, it actually rose, and soared aloft singing as it went upward, "Thank you, sun I thank you!" We are like that little bird. Our vows are weights until the Spirit transforms them into wings to bear us aloft, singing:

"What rays of glory bright
Now upon the promise shine!
I have found the Lord my light;
I am His, and He is mine."

Norwich, Conn.

Old-fashioned Fare

Hot Biscuits, Griddle Cakes, Pies and Puddings

The food that made the fathers strong is sometimes unfit for the children under the new conditions that our changing civilization is constantly bringing in. One of Mr. Bryan's neighbors in the great State of Nebraska writes:

"I was raised in the South, where hot biscuits, griddle cakes, pies and puddings are eaten at almost every meal, and by the time I located in Nebraska I found myself a sufferer from indigestion and its attendant ills - distress and pain after meals, an almost constant headache, dull, heavy sleepiness by day and sleeplessness at night, loss of flesh, impaired memory, etc.

"I was rapidly becoming incapacitated for business, when a valued friend suggested a change in my diet - the abandonment of heavy, rich stuff, and the use of Grape-Nuts food. I followed the good advice, and shall always be thankful that I did so.

"Whatever may be the experience of others, the beneficial effects of the change were apparent in my case almost immediately. My stomach, which had rejected other food for so long, took to Grape-Nuts most kindly. In a day or two my headache was gone, I began to sleep healthfully, and before a week was out the scales showed that my lost weight was coming back. My memory was restored with the renewed vigor that I felt in body and mind. For three years now Grape-Nuts food has kept me in prime condition, and I propose it shall for the rest of my days.

"And by the way, my 2½ year old baby is as fond of Grape-Nuts as I am; always insists on having it. It keeps her as healthy and hearty as they make them." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in packages.

W. F. M. S. General Executive Meeting

Continued from page 1421

lation — might serve as the key-note of this great seven-day meeting.

"The Crusade of the Cross" was the subject of an address in which Miss Louise Manning Hodgkins, in a statesmanlike way, treated all the forms of modern missionary endeavor. Mrs. W. A. Montgomery, of the Baptist Church, gave an address, full of inspiration, on "The New Earth: a Vision and a Task." One afternoon session was turned into a symposium on the way to run auxiliaries, by Miss Clementina Butler, who kept up a rapid fire of questions, bringing Pittsburg to her feet on the question of refreshments, and stirring up Baltimore to expression on the part of music in the program.

Hundreds of children, in charge of Mrs. Lucie F. Harrison, marched in procession, Saturday afternoon, and listened with breathless interest to the addresses of costumed missionaries, becoming enthusiastic over their new thank-offering building — a day-school in Aizawa, Japan. Another popular meeting was the Young People's Rally, when the Standard Bearers in white and wearing pink carnations marched in, the "Olympia" pennant was run up, and Oriental songs and scenes were reproduced. This meeting was under the direction of Miss Clara Cushman.

The Sunday morning sermon was preached by Bishop Andrews.

The Quiet Hour, from 2 to 3 each afternoon, proved a season of real spiritual uplift. The leaders of these devotions were Mrs. J. H. Knowles, Mrs. Wm. Butler, Mrs. Frank Mason North, and Emily Huntington Miller.

Tuesday afternoon was reserved for recreation, and the guests were whirled away in four great automobiles to see the sights of upper Manhattan; but the crowning touch of gracious hospitality was a reception to missionaries and delegates given by the New York Methodist Social Union at Hotel Manhattan. Bishop Fowler spoke the words of welcome, most graciously responded to by Miss Elizabeth C. Northup, and brief addresses were given by Miss Oanforth, Miss White and Mrs. Butler.

Missionary Exhibit

The exhibit of curios, trophies and literature, heavily insured, was the finest ever given by the Society, and attracted much attention. The books and leaflets, carefully classified and grouped, were full of suggestion, and made selection easy. Posters, folios and scrap-books made by King's Heralds all over the country, and collected by Mrs. Harrison, indicated the intelligent working of the children. The Korean exhibit, in charge of Rev. Wilbert

THE GENERAL CONFERENCE WAY

of insuring church property appeals to loyal Methodists. Furthermore, it appeals to sound business judgment. It is a plan by which protection is furnished against fire, lightning, and tornado, through the medium of

NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

The Methodist Mutual

on a co operative basis, which you cannot afford to miss if your church would be a factor in the economic work of greater Methodism, or would care to adopt modern business methods and save money. Get particulars.

HENRY P. MAGILL, Sec. and Mgr.
184 La Salle St. Chicago, Ill.



REMEMBER IT'S DOUBLE STRENGTH.
YELLOW WRAPPER
COCOA MEANS ECONOMY
RENSDORP'S
ROYAL DUTCH
COCOA
HAS NO SUPERIOR

Send 10c. for trial can, equal 20 cups. STEPHEN L. BARTLETT, Importer, Boston.

Swearer, of Seoul, is said to be the largest in the country.

Anniversary Echoes

The anniversary service was held Sunday evening, with Dr. George Heber Jones for speaker. The report given by Mrs. C. S. Nutter showed the entire amount raised during the year to be \$548,026 75 — an increase over last year of \$13,986 58. The greatest advance was shown in the New England Branch, which increased \$11,296.86. Nearly eight million dollars have been raised by the Society since its organization thirty-six years ago. Where may one find another business of half a million dollars managed at a cost of only three per cent., with its agents half way around the world?

Twenty-six missionaries have been sent out during the year, making 275 now on the field besides hundreds of Bible women and assistants. Not one missionary has been removed by death during the year, but two of the founders — Mrs. Thomas A. Rich and Mrs. Thomas Kingsbury — have been called to the activities of heaven.

Expansion has been the characteristic of the work of the Literature committee, its publications within twelve months numbering 3,744,740 pages.

Mrs. Lucie F. Harrison, the enthusiastic secretary of Children's Work, reported 175 new organizations and 145 new life members against 80 last year.

Miss Clara M. Cushman reported that 43,000 Standard Bearers are supporting 50 missionaries, 71 Bible women, 190 orphans, 14 day-schools, 4 widows, and 8 teachers, and are united in a grand effort to raise the \$10,000 debt on Peking Home and School.

Business Transacted

Of great significance for future development was the motion to establish central headquarters in New York, and to employ a salaried secretary.

A motion to change the constitution providing for a German Branch failed to obtain the necessary three-fourths vote. Its discussion occupied a good part of one morning's session and stirred many delegates to speak. Bishop Fowler, who was introduced at its close, stated: "There is not a body of men in New York who can discuss any question with greater ability than did these women this morning."

A resolution was passed requesting the president to apply to the Legislature of

New York State for an amendment to the charter of the Society that will give to the Executive Committee the ruling authority and the power to meet in any State to transact any necessary business pertaining to the Society. This application, if granted, will change the ruling authority from a board of seventeen managers to the Executive Committee.

The question of spending annuities during the life-time of the annuitant was discussed, and it was decided to follow the established custom of requiring the money to be invested in good securities in this country, unless especially requested by the annuitant to be used on the foreign field.

Mrs. Cyrus D. Foss was unanimously re-elected president; Mrs. Charles W. Barnes, of Cincinnati Branch, secretary in place of Mrs. Gracey, resigned; and Mrs. J. M. Cornell, treasurer. Miss Elizabeth C. Northup was elected editor of *Woman's Missionary Friend*, in place of Miss Hodgkins, resigned. Mr. Lemuel B. Skidmore, who has generously rendered his services for many years in the management of the Society, was appointed counsel. Mrs. Foss was elected delegate to the India Jubilee in 1906.

Topeka, Pacific, and Northwestern Branches presented invitations for the next meeting of the General Executive. That of Topeka Branch was accepted.

The last item of business, and one awaited with intense interest, is the reading of the appropriations for the coming year. The total amount was \$542,779, New England Branch appropriating \$44,000.

Snap Shots

—"Talk about Colonel Younghusband and the British penetrating to Lhasa!" exclaimed a delegate. "Why, our Dr. Sheldon has been running to and fro between India and Tibet for years past!"

—"Our missionary prayers ought to be up to date. It is no time now to pray for open doors. We've got all the open doors we can en-

Epworth Organs

are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer.

Write for Catalog today. Mention this paper.
WILLIAMS ORGAN & PIANO COMPANY, CHICAGO

ter. Pray for money and pray for women, and make your prayers short. There are a good many prayers in the Bible, and not one of them is very long." (Words from Miss Kate Moss, of the Literature committee.)

— Our Empress of India, the sweet-faced Lady Butler, was invited at each session by the president to a seat on the platform, where her presence radiated constant inspiration.

— Mrs. Lemuel Bangs, president of the Home for the Aged, at the age of 91, was in attendance and enthusiastically welcomed.

— Mrs. I. W. Joyce, though still in the shadow of her great sorrow, came as a delegate from the Minneapolis Branch, and entered heartily into the work of the committee.

— Miss Ellen C. Parsons, editor of *Woman's Work* (Presbyterian), and author of "Christus Liberator," the United Study of Missions textbook for next year, brought greetings.

— Mrs. Charlotte O'Neal, known in the West as "the mother of missionary effort," for many years secretary of the Pacific Branch and now over seventy years of age, was one of the most popular and helpful visitors.

— Among the visitors present were Mrs. J. B. Cobb, secretary of the Woman's Board of the Church South; Miss Martha Van Marter, editor of *Home Missions*; Emily Huntington Miller, Jennie Fowler Willing, Frances J. Baker, Mrs. T. C. Bliss, and Mrs. Mary Fisk Park.

— Faces missed — Mrs. Skidmore, Mrs. Keen, Mrs. Alderman, Mrs. Gracey, Mrs. Cowan.

— Miss Mary Eva Gregg, the principal of the Muttra Training School, has exchanged the American deaconess costume for that of the Indian deaconess — soft gun-metal gray, with bonnet-strings of white linen.

— When Miss Ella Manning, our missionary about to enter Tibet from the China side, was introduced, Dr. Sheldon, who has entered Tibet from the India side, was called to the platform, that they might touch hands across Tibet and take it for the Lord.

— "For twelve years she made a good *Friend*," was said of Miss Hodgkins, when announcement was made of her voluntary resignation of the editorship of the *Woman's Missionary Friend*.

— Hearty applause succeeded Bishop Burt's suggestion to bring the 40,000 Methodist women of Europe into our organization.

— Even in Korea, they are singing the "Glory Song," and Mr. Wilbert Swearer, in Korean costume, gave it the real Alexander ring.

— The tables found everywhere for the convenience of guests were loaned by Mr. John Wanamaker.

— In all their deliberations these women of Methodism show a wonderful enthusiasm, devotion and joy, and their discussions, however heated, failed to show any animosity.

— Exquisite drawn-work made by the old women of Foochow was sold for their benefit to the extent of \$1,000.

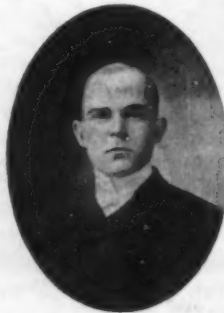
— "We the lost sheep wandering over the hills lift up our voices and pray you to show forth your love and teach us the way to heaven." (Words of a Kucheng helper, translated by Mabel Hartford.)

Church at Bethlehem, N. H.

Each year New Hampshire is attracting more and more of a summer constituency, until the "summer industry," as it has been called, has become no small part of the income of the people. This is particularly so in the northern part of the State, where the Switzerland of America may be seen in all of its beauty and attractiveness. But along with the advent of these thousand summer visitors a situation has developed in things religious. How are these to be cared for? What is to be the religious tone of the community where these people congregate? Now these are important questions, which confront every denomination at work in New Hampshire.

It is gratifying as Methodists to know that our church has responded nobly, and in various parts of the State is doing its best to church the visiting thousands. Nowhere in New Hampshire, however, is there a greater demand made upon our people than at Bethlehem. Here gather some of the wealthiest people of the country, and among them many of our own denomination. Years ago was this situation realized, and all possible has been done to take care of the summer constituency. A few years ago we erected a beautiful church in this place, but it remained for the present faithful and energetic pastor, Rev. C. L. Corliss, to put within the church the organ, of which all have so long felt the need, and also to raise a troublesome debt of several hundreds of dollars which had been accumulating for years. It is, therefore, speaking entirely by the facts to say that the past summer has been one of the most prosperous in the history of the society.

Early in the season a beautiful memorial window was put in, note of which was made in the *HERALD* at the time. Later the church was presented, by Mrs. Martha Sinclair Weeks, of Boston, with a beautiful two-manual pipe organ, built for the church by the Estey Organ Co. of Brattleboro, Vt. The organ is finished in oak and gold, harmonizing with the other fittings of the church. No instrument could better fit the church both in construction and tone.



REV. C. L. CORLISS

Mr. Look was of a very high order. A mixed quartet of trained voices furnished music during the summer, assisted by a cornet in the morning, while Mrs. Corliss, wife of the pastor, rendered a violin solo almost every Sunday evening. Some special soloist has also been secured from among the guests for nearly every service. Many prominent clergymen have helped during the season, and the church has been filled to overflowing most of the time, so that almost every Sunday extra seats have been used.

The running expenses of the church have been kept up, and beside this the pastor, with the assistance of Mr. H. S. Knowles and Dr. T. S. Hamlin, of Washington, D. C., raised over \$700, half being raised among the people of the church and the rest outside. With this, the church has been cleared of its debt; a supply of the \$1 edition of the new Hymnal has been secured; also a new motor for the organ and some smaller things. All bills are paid to date and money is in the treasury. It is the pleasure of the pastor to receive his salary regularly every Monday morning — a custom devoutly to be commended in many places. The ladies of the church at their fair netted about \$125, while at one of their missionary meetings they raised \$50, which with their other incomes will bring their missionary offering this year higher than ever before in the history of the local society. This society has made an advance in its offering every year since it was organized.

Many of the city people, who number over 3,000 during the height of the boarding season, have been very much interested as well as active in the church; and the church with its work has made itself felt in the public life of the town. The pastor and people are praying and planning for the winter's work, that God may bring souls to its altars. Rev. C. L. Corliss, the pastor, has won the heart and esteem of all, and is spoken of on every side in none but the highest terms. He is an excellent fit.

E. C. E. D.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Dr. J. D. Pickles presided. Rev. R. T. Flewelling offered prayer. Mrs. Bertha Cushing Child sang two solos. Rev. Albert Parzer Fitch, of Mt. Vernon Church, preached from the words of Mark 15: 21. The meeting was an unusually helpful one. A request for the change of the Annual Con-



METHODIST EPISCOPAL CHURCH, BETHLEHEM, N. H.

This has been the constant remark of the stranger. At the opening of the new organ a public recital was given by Mr. H. Fay Look, of the New England Conservatory, assisted by the Sinclair orchestra and a male quartet. A most interesting program was given. The work of

ference date to April 4 was ordered sent to Bishop Moore. There will be no meeting next Monday.

Boston District

Jamaica Plain, St. Andrew's. — The October just passed was one of the best months in the

See IT-its WORTH Seeing
Use IT-its WORTH Using
Northfield Hymnal

BY GEO. C. STEBBINS.
ITS SALE DOES
USE DOES GOOD

5 Cents ROYALTY is Paid
"The Northfield Schools" on every copy sold.
CLOTH BOUND, \$25 per 100, 30c. postpaid.
Returnable Samples mailed to "earnest inquirers."
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York or Chicago.

6% R U Getting
For Your Money
"Banking by Mail"
on request.
EQUITABLE BANKING
AND LOAN COMPANY
Facon, Ga.

history of this church. It was devoted to evangelistic services, meetings being held five days in the week. Success was insured from the first by the interest taken by the members of the official board. They thoroughly advertised the meetings, attended them, and took part in them. The first Sunday evening Dr. Galbraith preached an able and inspiring sermon, after which five asked for prayers. The second week four others sought the Lord, and three of them believe that they found Him. The fourth Sunday evening Dr. W. T. Perrin made a deep impression, preaching from 1 Tim. 3: 16. At the close of his sermon the service became an inquiry meeting, and while an altar service was being held Dr. Perrin and the pastor found willing auditors among the waiting congregation. The interest continued to increase to the close, the last Sunday being the best. How many will date a new life from these meetings is not yet known, but the church has been greatly quickened and blessed, some have sought the Lord, and many who have not yet surrendered to Him have been profoundly stirred. Very much of the success of the meetings was due to the sweet, soul-stirring, and inspiring singing of the Gospel singer, Miss S. Josephine Wing, of Somerville, the leader of the Faulkner Church choir. Miss Wing was with the church during the entire month, and always ready with just the right song. She attracted and held many who otherwise would not have attended the meetings. The appreciation in which she is held at home was evidenced, and a most helpful impetus given to these meetings by the attendance and singing of a large chorus of young men from the Faulkner Church centenary class, on two successive Friday evenings, accompanied by two young lady musicians, one who assisted as organist and the other as violinist. Last Sunday the pastor, Rev. J. H. Thompson, received 3 on probation and 2 by letter.

Dorchester, First Church.—The church edifice has, during the past summer, been thoroughly repaired outwardly and painted, at a total cost of \$900. Of this sum \$550 had been paid, leaving an unpaid balance of \$350. Sunday, Oct. 29, the pastor, Rev. W. H. Powell, asked for subscriptions to meet this indebtedness. The congrega-

tion promptly responded with pledges to the amount of \$581.

Milford.—At the communion service last Sunday morning, 17 were received into membership, 11 by letter, 2 by profession of faith, and 4 on probation, by the pastor, Rev. Dr. T. Corwin Watkins. Among those received five were from the Methodist Episcopal Church, four from the British Wesleyan Church, three from the Baptist Church, one from the Church of England, and one from the Bible Christians.

Aggressive Evangelism.—The work in this department of church effort is certainly receiving unusual attention, and excellent results are being realized. The well-planned "group meetings" on Boston District have been carried on in several places with growing interest and definite conversions: At *Barham Memorial, South Boston*, meetings have been held for two weeks. Rev. Frank G. Potter, the pastor, has been assisted by neighboring pastors, and 16 conversions are recorded. *Charlton City* (Rev. G. H. Rogers, pastor) has seen 18 persons decide for the Christian life, two of them an aged man and his wife, one 70 and the other 80 years of age. At *Stanton Avenue, Dorchester*, group meetings were held last week with deepening and growing interest, and some conversions. The ministers of the group are working this week at *First Church, Dorchester*.

Cambridge District

Newton Upper Falls.—Last Sunday 2 were received by certificate and 3 from probation, by the pastor, Rev. O. W. Scott.

Cambridge, Grace.—On Sunday morning, Nov. 5, this church witnessed an unusual sight: Sixteen young men and young women, who had been carefully trained in a knowledge of the "Rules" of the Methodist Episcopal Church, promised to keep the same, and were received into full connection. Recently 20 other young men have been thus received, 6 have come by letter, and 5 have been baptized. A busy and efficient Ladies' Aid Society does many things for the cause. Last spring a lot of dimes were sowed, and this fall the society reaped more than \$100 therefrom. A rummage sale recently netted more than \$150. After taking care of a large amount of insurance, these ladies pledge \$200 on an amount that is being raised on the parsonage debt. Evangelist Hugh E. Smith, of California, begins work here, Nov. 19.

Lynn District

Salem, Beverly, Peabody and Danvers have organized a group and hold one meeting each week in each place. A very good beginning has been made.

South St. Church, Lynn (Rev. Dr. Blackett, pastor), has been enjoying a season of refreshing. Special meetings were begun, Oct. 15, and though the continuous meetings closed Nov. 5, the spirit of revival abides. A large number rose for prayer, but no effort has been made to count or report these. On Sunday, Nov. 5, 12 persons joined on probation and there are more to follow. Ten of the twelve probationers were between twelve and twenty one years of age. Also, 3 joined by letter. Rev. Walter A. Dunnett, evangelist, labored with intense earnestness and untiring faithfulness. He is an eloquent and dramatic preacher, and is tender and impressive in appeal. He will begin a mission in Keeseville, N. Y., Nov. 12.

G. F. D.

Springfield District

Springfield District Epworth League held its annual convention in Central Church, Chicopee, Wednesday afternoon and evening, Oct. 25. The large company admired the beautifully renovated church building which they saw on this occasion for the first time. The program was a strong one. Rev. E. V. Hinchliffe, of West Springfield, had charge of the music, and lifted it to Laurel Park camp-meeting standard. Miss Bessie Hitchcock, daughter of Judge Hitchcock, rendered effectively and in perfect taste two beautiful vocal solos. The selection of speakers for the two sessions reflects great credit on the management of the District League. Mr. Robert C. Parker gave a most interesting account of the Silver Bay Conference, and Dr. Richardson delivered a thoughtful message to the Leagues. Rev. George F. Durgin, of Cambridge, gave the formal address of the afternoon. The speaker had thoroughly prepared himself for this occasion. The address was beautifully illustrated and effectively delivered. It was simple, direct, forceful. "Why am I here?"

What do men really want?" he asked. He gave five answers: 1. Character; 2. Fraternity; 3. Wisdom; 4. Dominion; 5. Immortality. The development of this fivefold theme was unique and inspiring. Under the last head Mr. Durgin paid a just and beautiful tribute to his former presiding elder, the late Rev. Charles U. Dunning. Following the address Rev. Charles E. Davis conducted a consecration service.

After a banquet, which reflected credit on the ladies of the entertaining chapter, Dr. Frank J. McConnell, of Brooklyn, gave one of his characteristic addresses on the subject: "Who are the Lost?" He simply asked, "What did Jesus teach on this important question?" The speaker gave a searching analysis of the three parables, "The Lost Sheep," "The Lost Coin," "The Prodigal Son," showing us four kinds of lost persons: 1. One who refuses leadership; 2. One who gets out of circulation, is abnormally sensitive, so sensitive that he is always getting his feelings hurt so that he cannot or will not work; 3. One who has not come to himself does not see his relationship to love and truth; 4. One who, like the elder brother, is so small that he cannot sympathize with anything good. No one of the congregation will ever forget those four points. Dr. McConnell's power of originality is such that he makes people listen to him, and he makes them remember what he says.

B. M. Copeland, of Holyoke, has been the efficient president for several years. He now retires, and Rev. C. Oscar Ford takes his place. The outlook is promising. Westfield won the banner for largest attendance.

C. E. DAVIS.

NEW HAMPSHIRE CONFERENCE

Concord District.

Jefferson.—Work on this charge has moved on much in the usual way thus far during the year. Congregations at the four preaching appointments have been well sustained, guests from the various hotels and boarding places having been frequent attendants upon the Sunday morning services. This year there has not been the usual number of visiting clergymen, consequently the pastor has done most of the preaching himself. Still there were a few who assisted, among whom were Dr. Babcock, of New York, and Rev. G. R. Grosse, of Lynn Common Church. Something like \$200 for repairs on the church edifice were raised. The building now stands on a good new solid cement foundation, the cost of which was between \$65 and \$70, all of which has been paid, and there is money on hand to pay for making certain further necessary repairs and to paint the outside of the building. Sunday, Oct. 15, was observed as Rally Day, and the children gave an excellent program. Thursday evening, Oct. 27, the many friends of the pastor's daughter, Mrs. Ella M. Clough-Batley, tendered her a reception in recognition of her marriage to Mr. A. Batley, baggage master on the M. C. R. R. As they have but recently commenced housekeeping, the fact was appropriately recognized in valuable and useful articles. Mrs. Batley has been organist here for seven years, and the church hardly knows what to do without her. Rev. E. C. Clough has been on this charge nearly five years, and the kindest relations exist between him and the people generally. He is a faithful and indefatigable worker, giving to the Gospel no uncertain sound. Plans are being made for special revival services.

Whitefield.—Genial hospitality and sociableness marked the third quarterly conference at this point. The conference convened at the parsonage, and Rev. and Mrs. W. J. Atkinson made the occasion one of great delight to the

Deadly Cancer Cured with Oils

This terrible disease has at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases, cured in from two to ten weeks' treatment with a combination of Medicated Oils. A handsome illustrated book is sent free, showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Call or address Dr. BYE, cor. 9th and Broadway Kansas City, Mo.

Rheumatism

CURED by New Discovery that
Cures by Opening the
WITHOUT Foot Pores.
Sent Free to
MEDICINE Try to all
Who Write

The makers of Magic Foot Drafts, the great Michigan discovery which is curing thousands all over the world, want your name if you have Rheumatism, either chronic or acute, muscular, sciatic, lumbago, gout, or in any other form. Don't delay, but write today, and you will get by return a **\$1 Pair Free**

Give the Drafts a thorough trial when you get them, and then if you are fully satisfied with the benefit received, you can send us One Dollar. If not, you have only to say so and they cost you nothing whatever. Hundreds of thousands of persons have tested Magic Foot Drafts without paying a cent in advance; you have the same opportunity. If we can't cure you, we don't want your money. No other remedy ever stood such a test. There is no other remedy like Magic Foot Drafts, which cure after doctors and baths and medicines fail, after, in many cases, thirty and forty years of suffering. Thousands have written us happy letters of gratitude, which can be seen by any one at our office.

Don't you want to try this wonderful external cure without cost? Then send your name today to the Magic Foot Draft Co., S T

4 Oliver Bldg., Jackson, Mich. A valuable booklet that tells why, and contains many testimonials, comes free with the Drafts. Send no money—only your name and address.



presiding elder and the members of the official board. They invited the brethren of the board with their wives to meet the elder and spend a social evening together. The business session of the Conference was very enjoyable. It was certainly encouraging to hear such good reports as were given. The Ladies' Aid Society is composed of an active body of elect ladies who by their good works bring into the treasury a good sum of money. Class meeting is by no means outgrown here. It is one of the most aggressively spiritual meetings of the church. The Sunday-school, under Superintendent Baker, is on the gain. Rally Day was observed, and incidentally \$16 was contributed to the Sunday School Union. A church membership roll call was held on the evening of Rally Day at which fully 80 per cent. of the members whose names were called responded. Eighty new books have just been placed in the Sunday school library. A young men's Bible class, of which the pastor's wife is the teacher, has organized itself into a society for aggressive work, and is already proving itself to be of great benefit to the school. However, in giving these details, one must not overlook the social function which was held in connection with the conference. The business over, an orchestra struck up a tune, and all through the evening sociability and music combined to make the occasion one of the pleasantest, the elder reports, for the year's work around the district; and social times quite frequently are combined with quarterly conferences on Concord District. Mr. and Mrs. Atkinson are certainly proving very popular.

Lakeport.—Rev. W. A. Loyne, as pastor, has recently had organized a chapter of the Wesley Brotherhood in this church. A public meeting was held, which was addressed by the vice-president for New Hampshire, after which an organization was effected. The new society starts out with bright prospects.

Tilton.—The church in this place has issued a souvenir of the centennial which was observed last June, containing the program in full as it was carried out, the historical address of Rev. J. W. Adams, and pictures of the first Methodist Episcopal edifice and the present one, and also of Rev. J. W. Adams, the historian, and Rev. G. A. Henry, the present pastor. It is a neat product of the printer's art.

Centre, Sandwich.—Rev. W. C. Bartlett left this charge, Oct. 25, to go to California, as was previously announced. It is hoped that the change of climate may benefit him. May the Lord so grant! The people here showed their love for Mr. Bartlett by a testimonial which they gave him just before he left. They spoke in the highest terms of his work, and then presented him a purse of money containing some \$60. E. C. E. D.

Dover District

Raymond and East Candia.—Rev. W. H. Leith is preacher in charge. At both these points increasing interest appears. Dr. Sanderson recently held the quarterly conference and preached at Raymond Sunday morning and at East Candia in the afternoon. The vestry at Raymond is filled at Sunday evening services, old and young evincing interest. The Ladies' Aid has had a harvest dinner and supper. One hundred shared the evening feast. Out of this financial success the Hedding assessments to date are to be paid. The Sunday-

Church Organs

LATEST IMPROVEMENTS

BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS

Main Office and Works HASTINGS, MASS.
P.O. Kendal Green, Mass.

OOK-
HASTINGS Co.

FAIR PRICES ESTABLISHED 1827 ALL SIZE



A. B. & E. L. SHAW CO.
Makers of
PULPIT FURNITURE

81 Causeway St., Boston
Special Designs Executed
SEND FOR CATALOGUE

Keeping House

is twice as easy
when the baking
is trusted to a

Glenwood

"Makes Cooking Easy"

Leading dealers sell them everywhere as the standard range

school, which had been given up at East Candia, has been reopened with growing attendance. The pastor is pushing pastoral visiting in this wide field. There is a marked increase in the weekly offering. A reception inclusive of many "pounds" was given the new preacher and family.

Lawrence, First Church.—An Epworth League mission study class is vigorously seeking a larger knowledge of Japan as one of the great mission-fields of the church. Mrs. Warren has charge of the Junior League. The Ladies' Aid and the Epworth chapter each pledge a certain amount for current expenses. Rally Sunday has been observed with helpful outcome. The pastor, Rev. William Warren, has received one to full membership, one by certificate, and one on probation. General conditions at First Church are good.

Lawrence, Garden St.—Sept. 9, a reception was given Rev. Edward Hislop, acting pastor at the Oaklands church. The speaking was in charge of the pastor of Garden St., Rev. A. J. Northrup, Chas. H. Hartwell and others making appropriate remarks. Mr. Hislop is generously appreciated by the people of Oaklands. The work there advances continuously. The basement of the church edifice has been finished, adding much to the accommodations for the growing work. On the day Dr. Quayle was in Boston he lectured at Oaklands on "Hall Caine and his Island." He not only captivated the people, but with characteristic generosity left all the proceeds to aid the new enterprise. The Lome church at Garden St. has a people faithfully trying in all lines of work to push forward to still larger prosperity. The Epworth League is holding cottage meetings with very helpful results. The pastor is now preaching a series of sermons with the general title, "The Value of Religion." Interest in these encourages this minister. Rev. G. W. Norris is better.

Lawrence, St. Mark's.—From this point in Lawrence growing congregations may also be reported. Here, too, is gracious activity. Sunday, Oct. 22, the Sunday-school numbered 167. An average school offering of \$5 is maintained. At the harvest concert 300 were in attendance, and the offering was \$7.50. New work has been opened on the road to Lowell some one and a half miles out in a small chapel used for nearly a decade for a union Sunday school. Recently the pastor at St. Mark's, Rev. John N. Bradford, was invited to preach and care for all the interests there. An average attendance of 25 from a group of families without religious services save as they go into the city, gives Pastor Bradford clear encouragement to follow this lead in hope of yet another growing centre of Christian life under the care of Methodism in Lawrence. At St. Mark's the prayer-meeting requires the large vestry on week-day evenings. Temperance has here a voice. "Who Killed the Man?" was a recent topic of discourse. In the "White Shield League," 140 Sunday-school boys and girls are enrolled and wear its button. The discussion of "Civil Righteousness" here and elsewhere in the city is producing a helpful awakening. The Epworth League

of this church proposes to create a parsonage property. Let all bid the purpose a God-speed.

Lawrence, St. Paul's.—Near the Arlington Mills in Lawrence, this church, under the leadership of Rev. William Woods, is busily trying to evangelize the people of that section. Recently 10 have been received from probation into full membership. Oct. 15 was Sunday-school Rally Day; 225 were at the noonday session. At the harvest concert in the evening the auditorium was packed. The vestries, which have served the city as schoolrooms, are now in order for the work of the church only, and are pleasantly and fittingly renewed for this purpose. The city pays one-half the expense, and the balance will all be paid as due. There is here a marked increase in the attendance of men—workingmen. This is the residence class of the whole vicinage. The Gospel seems to have a grip on these men in the house of God. Sunday evening preaching is the usual order. Some tarry for words with Pastor Woods. The Arlington Mills run day and night. This hinders somewhat the attendance at social meetings. A Fanny Crosby Girls' Society, with thirty members, has been organized. This society has a service on Monday, and endeavors to do work similar to that done by the King's Daughters.

Amesbury.—On Sunday, Oct. 15, 5 young people were baptized. Seven have been received on probation this year. The general work shows increasing interest. Rev. F. K. Gamble is the pastor.

Haverhill, Third Church.—Rev. H. F. Quimby is pastor. Three have been received by certificate. General conditions have improved since the close of the vacation season. Some revival interest is manifest. A harvest concert was given by the Sunday-school in the evening of Rally Sunday, which was duly and helpfully observed. A Young Men's Triple H. has been formed—"Healthful, Happy Hours." O. C.

Manchester District

Hillsboro Bridge.—In midsummer the Ladies' Aid Society gave an entertainment in the church which was a decided success every way. The program consisted of vocal solos, duets, readings and the presentation of "The Virgins" by ten young ladies. Those taking part were members of the choir and Sunday-school, with a few friends spending the summer in the vicinity. At the close of the public exercises, there was a sale at the residence of C. W. Perry. A good time was enjoyed and the

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

church treasury helped to the amount of nearly \$100.

Manchester, First Church.—Sunday, Sept. 24, was observed as Rally Day, in the Sunday-school. The pastor, Rev. C. H. Farnsworth, preached a sermon for the occasion in the morning. At the noon hour a very interesting program was carried out under the direction of the superintendent, Natt P. Plaite. Church and vestry were crowded. Larger quarters are greatly needed to accommodate the people. Extra meetings followed for two weeks, conducted by the pastor and Rev. J. Roy Dinmore, assisted by neighboring pastors. Attendance and interest were good. The new Hymnal was introduced, Sunday, Oct. 15.

Manchester, St. James'.—"The Up and Adolng" Club held their annual banquet, Wednesday evening, Sept. 27. The Methodist pastors and wives of the city were guests of honor, also Rev. and Mrs. William Warren, of Lawrence. The supper—one of the best—was followed by an excellent address by Mr. Warren upon "The Divine and Human Elements in the Building of Character." This society is doing a good work in the north part of the city. Rev. J. Roy Dinmore, the pastor, has been honored by an election to the presidency of the interdenominational preachers' meeting of Manchester.

Manchester, Trinity.—A chicken pie supper was given by the Ladies' Aid Society, Thursday evening, Oct. 19. The tables were very tastefully arranged, and the supper was pronounced one of the best. The young people of the Society rendered valuable assistance. It was a social and financial success. Sunday, Oct. 22, was fittingly observed as Rally Day in the Sunday school. An interesting program was given, and the attendance was excellent. Peter L. Hooper is rendering valuable service as superintendent. The Sunday evening services were in charge of the W. F. M. S., Mrs. E. B. Currie presiding. Mrs. John Robins gave an interesting report of the recent meeting of the New England Branch in Brookline. Cottage prayer-meetings are being held on Tuesday evenings. The regular Friday night meetings are steadily increasing in interest and attendance.

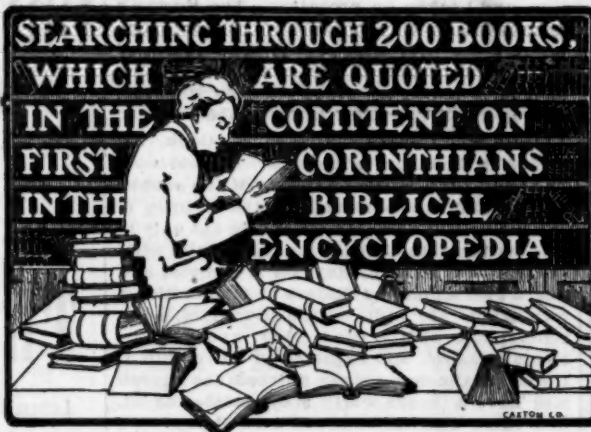
Lebanon.—Rev. Joseph Simpson has sent out a circular letter to the men of the town, asking their reasons for non-attendance at church, proposing to discuss the question in his pulpit a little later. May the absent ones be present!

West Derry, St. Luke's.—Rev. Wm. Thompson is holding revival meetings, assisted by brother pastors in neighboring churches.

Keene, Grace Church.—The death of Mrs. Herbert Wilkins was a great shock to the society and to her many friends outside. She was a sweet singer and possessed a charming personality, and was a cheerful helper in every good work. The services of Rev. Irad Taggart, who supplied the pulpit several Sabbaths during the summer, were greatly enjoyed, especially by the young people. Mr. Taggart's heart is young, though his head is white. The pastor's wife, Mrs. T. E. Cramer, was a delegate to the W. F. M. S. Branch meeting at Brookline.

Manchester, St. Paul's.—The annual reception to the friends and workers of St. Paul's society was given in the parlors of the church, Friday evening, Sept. 29. A musical program was furnished and light refreshments served. It was a delightful evening, and the attendance was very large. The pastor, Rev. Edgar Blake, was requested to repeat his Sunday evening address on "The Situation in the Far East." He has published a list of Sunday morning subjects

WORKING IN THE DARK.



the least to the greatest) sent on request. The Biblical Encyclopedia has four features. It would cost from \$75 to \$100 to buy works that comprise these four features.

1. 30,000 References and Annotations—the only work that compares with the feature is "Thirty Thousand Thoughts," in six volumes, price \$20.
2. 20,000 Quotations from Bible Commentators—this field is covered by Butler's Bible Work, twelve volumes, \$15 or more.
3. 10,000 Anecdotes and Illustrative Facts—this is more than is contained in Foster, and for all practical purposes equal to the Biblical Illustrator, which for the New Testament alone costs \$25.00 or \$30.00.
4. Expositions and Analyses on practically every verse in the Bible—the former is covered by the Expositor's Bible costing from \$10 to \$15, while there is no large work on analysis.

It would therefore cost you at least \$75 to buy works that would cover these four features of the Biblical Encyclopedia. And when you had all these works you would not find them nearly so practicable as the Biblical Encyclopedia, from which you can secure your information in one-half the time you can from the others.

The Christian Advocate says of the Biblical Encyclopedia: "The volumes are full of well selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature," and from the Outlook: "To preachers they offer a homiletic treasury—large and praiseworthy labor has been expended on its preparation."

But you need not depend upon the judgement of others, sign the coupon on the next page and we will send you the entire work, five volumes, express prepaid. And you may use them for ten days.

DESCRIPTION.

The Biblical Encyclopedia consists of five volumes, 4,500 pages, 7 x 9½ x 1¼ inches, weight 18 pounds. Clearly printed on a laid paper from new plates, bound in heavy green buckram and so sewed that the volumes will lie open on the study table.

USE AND EXAMINE THEM TEN DAYS BEFORE BUYING.

Make use of your privilege. After considering the most highly commended Biblical work now published, you can hardly afford to pass it by without an examination. Sign the blank below and the five volumes will be sent you express postpaid.

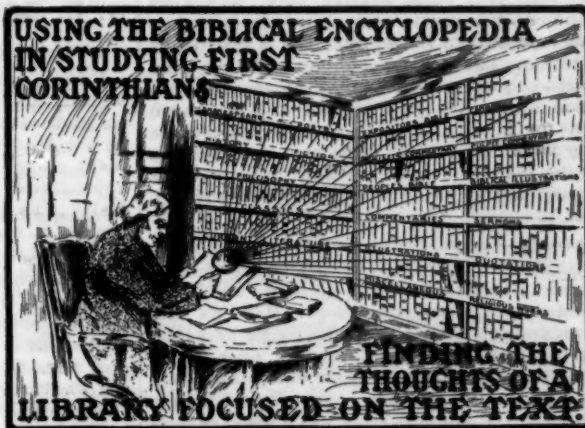
ORDER BLANK.

As per proposition you may send me the Biblical Encyclopedia, express prepaid. I am to keep the books one week, using them in preparing my sermon. I agree to either return the books express prepaid within ten days, or pay \$3.00 within 30 days and \$2.00 per month for 6 months thereafter, making a total of \$15.00. Or I reserve right to pay \$12.50 within 30 days instead of the monthly payments.

Name.....

Address.....

Denomination.....



WORKING IN THE LIGHT.

ZION'S HERALD, 36 Bromfield St., Boston, Mass.

which are attracting considerable interest. Mr. Blake will visit Philadelphia in a few days in the interest of Church Extension.

Marlboro.—Rev. A. M. Markey enjoyed greatly his month's vacation at Hedding Camp-ground. He is now pushing forward all branches of church work with characteristic activity and success. EMERSON.

MAINE CONFERENCE

Augusta District

Kent's Hill and Readfield.—This charge has been without a pastor since Rev. H. A. King left the first of July, with Mrs. King, for Europe, until October 15, when Rev. T. C. Chapman, of the South Berwick charge, began his labor here as pastor. The going of Mr. King was a great disappointment to the church and school, but Mr. Chapman and family received a

cordial welcome. On our recent visit to the charge we were very hospitably entertained at Readfield by Rev. J. R. Masterman and his good wife. It will be remembered, especially by the older members of the Conference, that Mr. Masterman is on the superannuated list by reason of bodily infirmities, which prevent him from pastoral work, being very lame with rheumatic trouble: but he manages a snug little farm of eighteen acres, and raises good crops. He keeps two cows and a horse, and has had a large garden the past summer, from which he gathered a bountiful crop of yellow corn, hay, vegetables and small fruits, and apples. Much of his hoeing and garden work was done on his hands and knees, on account of his lame ness. Mr. and Mrs. Masterman are both very well aside from the lameness, and are happy in their declining years, with the love of God in their hearts. When on the "Hill" we were delightfully entertained at the dormitory by the steward and his wife, Mr. and Mrs. McKenney.

Here in this homelike habitation we met at the table 125 students who room in the building. The number registered this term is 185—the largest for many years. It was our privilege to preach Sunday afternoon and to be with Rev. W. F. Berry, president of the school, several of the faculty, and a large number of the students, in the evening service. The prayers and testimonies gave evidence of good religious interest. A praying band, composed of several of the young men of the school, held an after service, when a student came unto the Lord. The new pastor will find much encouraging help from many of the boys and girls of the school. The trustees are preparing to furnish the school with an additional water supply, which has been greatly needed in the past. A pipe is being laid to a lake about one mile away, through which water will be forced into a standpipe by a 16 horse-power gasoline engine; and with this new supply and the old system still in use for drinking and culinary purposes, the institution will know no lack. The committee of the trustees having the matter of construction in hand are Waldo Pettingill, E. T. Burrows, and Capt. Shaw. Mr. Burrows in the early part of the season presented to the school a graphophone of the larger type, with many records of the best quality and variety, which gives much pleasure to the students and is greatly appreciated. Taking everything into consideration, we think that the prospective outlook for the school is the most encouraging for many years past. Every preacher in the Conference should visit this school some time during the school year, as a matter of encouragement to the president, faculty and school and for personal information. Every preacher should do something to directly benefit the school.

Phillips.—Rev. J. A. Ford is the pastor, and he and his family are greatly loved by the people. Consequently many are the regrets expressed because of his ill health. He has been obliged to quit all outside appointments, and is hardly able a part of the time to take care of the work at home, but all are hoping and praying for a speedy recovery. The church is in good condition spiritually, and there appears to be a spirit of unity and co-operation. Mr. Ford has done and is doing good work on this charge, and with good health he would have the best year since coming here. Mrs. Ford conducts the music and plays the organ on Sundays, and in the evening she is assisted by a cornet. The choir on Sunday morning, composed of young people, gives the congregation good music. We were pleased with it, pleased with the number present, and pleased because the pastor is nearly or quite paid up to date, as is also the presiding elder—and that makes us pleased again. Our visit there was on Sunday, Oct. 15.

Strong.—From Phillips we rode seven miles with Mr. W. L. Daggett, who came for us from Strong, and with his noble horse we were soon landed at the parsonage door. Here we met Rev. and Mrs. F. H. Hall, who came here last spring from Conference, and at once found friends. Here is another case where the pastor and presiding elder are paid to date. We are told that the camp-meeting was a great success both financially and spiritually. There are to be horse sheds built in the near future, and the pastor has \$125 cash towards the new enterprise, to say nothing of the promise of lumber and labor. Rev. Bowley Greene, the evangelist, was the leader of the camp meeting, and is engaged to conduct it next year. Our church at Strong has put into the edifice a new system for lighting the auditorium—gasoline, which as yet is not quite satisfactory, as there is a bad odor and other defects; but this will probably be overcome later. The pastor has made since Conference nearly 275 calls; the Junior League, of which Mrs. Hall is the efficient superintendent, numbers 40, and has been organized into Home Guards. There have

been 8 conversions, 6 received in full connection, and 1 taken on probation. The Epworth League has quite a large membership, and pays the presiding elder's claim. The Sunday school is in an excellent condition. Evangelist Greene is to begin special services with this church the first Sunday in November.

Stratton and Coplin.—Rev. A. C. Cook, the pastor, is in labors abundant. He not only looks after the spiritual welfare of the people, but is building a parsonage, to the surprise of the native and everybody else. He not only in this matter looks after the money to build with, but has worked many days on it himself, and put in over a hundred dollars in labor with his own hands. He built, on the church lot, a six-room house with a good cellar, and shed or stable attached, and expected to move into it the last of October. When finished, the church will have a house worth \$1,000, beside the lot, and there will not be much debt, if any. We congratulate Mr. Cook for his courage, perseverance, and success, for in the face of, "You cannot do it," his faith reached to the finishing of a home for the preacher and his family.

Monmouth.—Rev. H. A. Sherman is having the best year of the three, and he and Mrs. Sherman are in the work to make it the best. The people are giving the preacher good congregations both day and evening, and he, in turn, is giving them good sermons. The choir, with Harry Cochrane as leader, is providing splendid music, as classical as is furnished on the district. The pastor is nearly paid up to date and the presiding elder is nearly paid for the year. The benevolences are coming in, and it looks now as if every apportionment will be met. Every department of church work is in a healthy condition, and the service Sunday evening was a spiritual uplift. We visited Rev. J. B. Fogg, a local deacon, and found him very ill with trouble in one of his feet. He is in his eighty-first year, and while he has not much encouragement for recovery, his faith in God is mighty to the overcoming of all trouble, although suffering pain continually. He told us that God had given him eighty years of good health, and he had no complaint to make. May health be given him again, if it please God so to do! C. A. S.

N. E. SOUTHERN CONFERENCE

Norwich District

Vernon.—An excellent religious interest prevails in this church, with results that are apparent and encouraging. On Sunday evening, Oct. 22, 4 persons sought the Lord. Every department of the church is busily engaged in its appropriate work. The pastor, Rev. S. F. Maine, who also has Quarryville as a part of his charge, is working hard, and has the cordial support of a loyal and devoted people.

Neighborhood Preachers' Meeting.—This meeting, which is composed of the pastors of fourteen churches in the northwest corner of the district, held its October gathering with Rev. and Mrs. W. P. Buck, of Rockville, Monday, Oct. 30. The new Hymnal was the subject before the meeting, the discussion being opened with papers by Rev. W. T. Carter and Rev. W. F. Davis. All of the preachers entered heartily into the discussion, the general trend of which seemed to indicate that the church now has the finest Hymnal in the world, several of the preachers having introduced it into their churches. A bountiful collation was served, the social element was decidedly pronounced, and the meeting one of the most delightful in the history of the organization. The next meeting will be held with Rev. and Mrs. W. F. Davis, of South Manchester.

Thompsonville.—A Rally Day service of much interest was held in this church on Sunday evening, Oct. 22, Mrs. Dr. James Coote, the superintendent of the Sunday-school, presiding. The principal address was given by the pastor, Dr. James Coote, in which he called the attention of the audience to the fact of the increasing interest and attendance and the particularly cheering outlook for the newly organized Home Department. The new Hymnal has been adopted, to the delight of all concerned, for the Sunday services.

Portland.—Rev. J. N. Patterson is enjoying much the first year of his pastorate in this place, finding himself associated with a very pleasant and appreciative people. Every Sunday afternoon he preaches in South Glaston-

China and Glass Matchings For Thanksgiving

Intending purchasers of Dinner Sets or matchings to old sets will find in our Dinner Set and Stock Pattern Departments an extensive exhibit.

All grades, from the ordinary up through the middle values to the costly family services from the Worcester Royal, Mintons, Ridgways, Canton China, etc. In sets or parts of sets as required. Best products of foreign and American makers.

Decorated Dinner Sets from \$7.25, \$15, \$25, \$75, and so on up to the costly services.

In the Glass Department (2d floor) is an extensive display of all grades of Table Glassware from the ordinary up. Seekers for Wedding Gifts will find an extensive stock to choose from, all values.

New subjects of Wedgwood old blue Historical Plates and Pitchers.

By steamship "Acilia" from Hamburg we are landing 118 packages, and by the "Saxonia" and the "Devonian" 52 packages from Liverpool, and by the "Manitou" 38 from Antwerp, enabling us to offer attractive exhibits in Crockery, China and Glass in housekeeping requisites in sets or parts of sets as required.

One price marked in plain figures, and we are not undersold if we know it.

Jones, McDuffee & Stratton Co.,

China and Glass Merchants

120 Franklin, cor. Federal St.

Street cars marked "Federal Street" may be taken from either railway station.

bury, which is located about six miles from Portland. The double charge makes the work somewhat hard, and yet with good health he seems to be quite equal to the task. He is chairman of the group of pastors associated for the purpose of evangelistic services, and is faithfully working up the matter and pushing the services with vigor. He has two sons in Wesleyan University—a sophomore and a freshman. One son, also, has a fine position in Brockton as a compositor.

Stafford Springs.—The Ladies' Aid Society of this church is a vigorous body of women who bring things to pass. Their recent harvest dinner was largely attended and finely served, bringing them large financial returns. They have recently furnished the parsonage with six beautiful rugs, one of them nearly covering the dining-room floor. The new Hymnal has been adopted by a unanimous vote of the official board. The Sunday school Rally Day exercises, September 24, were a decided success, the



LE PAGE'S GLUE

Does not set quickly like the old style glue, and has four times the strength (Official test, 1 in. sq. hard pine butt, registered 1620 lb. before parting). Used by the best mechanics and in the world over. Invaluable in household use, for Furniture, China, Ivory, Books, Leather, and wherever a strong adhesive is desired. 1 oz. bottle or collapsible self-sealing tube (retails 10c.) mailed for 12c. if your dealer hasn't our line.

None genuine without This Label. LE PAGE'S PHOTO PASTE, 2 oz. size retails 5c.; by mail, 10c. LE PAGE'S MUCILAGE, 3 oz. size retails 5c.; by mail, 10c. LE PAGE CO., 151 Essex Ave., Gloucester, Mass.

weather fine, and the audiences unusually large. The church was beautifully decorated with wild flowers and autumn leaves. In the morning service the pastor, Rev. Thomas Tyrie, preached on "An Old-time Sunday-school," from Neh. 1: 1-8. At noon, under the direction of the superintendent, Mr. F. F. Patten, a very interesting literary and musical program was well executed. A capital address was given by Mr. W. P. Kelly, of Meriden. In the altar were seated a dozen or more of the former officers of the school, whose services reached back over fifty years. After the exercises were completed the superintendent gave each member of the school as a souvenir a handsome booklet containing a concise history of the school from the beginning, which he had gathered from various sources. In the evening a platform meeting was held, presided over by Mr. F. F. Patten, at which very interesting addresses were made by Mr. William Lee, Judge Joel H. Reed, of the Superior Court of Connecticut, and Mr. W. P. Kelly. The music during the day was of a high order of excellence, the solo in the evening by Miss Alberta Eaton being particularly fine.

X. Y. Z.

DO IT NOW

What an impetus has been given to revivals all over this country by the reports of God's work in England and Wales! How much the religious press has helped in this! Its columns teem with information that counts heavily in the betterment of the world.

It is not extravagant to say that every Methodist home should have a Methodist weekly newspaper.

To new subscribers for 1906 we will send the paper free from receipt of the order until next January. Send the name at once, and pay the pastor any time before next April.

All stationed ministers are authorized agents of the **HERALD**.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

DIVIDEND

PAYING MINING, OIL, TIMBER, SMELTER, AND INDUSTRIAL STOCKS making possible LARGE INTEREST AND PROFITS, listed and unlisted, our specialty. Booklets giving full information mailed free on application.

DOUGLAS, LACEY & CO.,
Bankers & Brokers, 66 Broadway, New York

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address **CRADDOCK & CO., 1033 Race St., Philadelphia**, naming this paper.

MISSING

We would like to obtain copies of our paper that were dated Jan. 7, Aug. 26, Oct. 28, and Nov. 4, 1885.

ZION'S HERALD, 36 Bromfield St., Boston.

CHURCH REGISTER

HERALD CALENDAR

Deaconess Hospital Bazaar, Mechanics' Building, Boston, Nov. 7-10
Augusta Dist. Conference at Wilton, Feb. 27-28

Marriages

CLARK - STILES - At Beverly, Oct. 9, by Rev. C. H. Atkins, Herbert S. Clark and Florence B. Stiles, both of Beverly.

COFFIN - E STMAN - At Beverly, Oct. 25, by Rev. C. H. Atkins, Horace E. Coffin and Lillian L. Eastman, both of Salem.

CROWELL - FOWLER - At Beverly, Oct. 31, by Rev. C. H. Atkins, James H. Crowell, of Beverly, and Hattie E. Fowler, of Ipswich.

PERKINS - MAXWELL - In Ogunquit, Me., Nov. 1, by Rev. A. S. Ladd, Clarence A. Perkins, Esq., of Chicago, and Mrs. Julia F. Maxwell, of Wells, Me.

McKENZIE - MARSHALL - In Milan, N. H., by Rev. N. L. Porter, William F. McKenzie and Nellie C. Marshall.

75TH ANNIVERSARY. - First Church, Pawtucket, R. I., will observe the 75th anniversary of its founding, Nov. 12-19. The celebration begins Sunday morning, Nov. 12, with a sermon by Rev. C. W. Holden. A memorial window in the rear of the pulpit will be unveiled at this service. In the evening Presiding Elder A. J. Coultas will preach. On Monday evening following Rev. W. I. Haven, D. D., preaches; Tuesday evening, Mrs. T. J. Everett and Mrs. Thurber will speak in the interest of missions; Wednesday evening, a banquet will be given and addresses will be made by former pastors; Thursday evening, an address by Rev. P. M. Vinton; Friday evening, a musicale will be given by the choir; Sunday, Nov. 17, the sermon will be preached by Bishop Andrews; Sunday-school rally, addressed by Dr. John Krantz; Epworth League rally, addressed by Bishop Andrews; evening sermon by Dr. Krantz.

MINISTER'S DAUGHTER wishes position in church quartet; contralto voice, experienced soloist; references given.

MRS. HARRIET K. SANBORN,
123 1st St., Melrose.

If your stomach is weak, it should have help. Hood's Sarsaparilla gives strength to the stomach, and cures dyspepsia and indigestion.

W. F. M. S. - The annual meeting of Cambridge District Association will be held at Woburn, Thursday, Nov. 16. Sessions at 10:30 and 2. A good program has been provided. Dr. Sheldon will be present at both sessions, and will give the address of the afternoon. Lunch will be served for 15 cents. Train leaves North Station at 9:23. Through electric from Sullivan Square pass the door.

ABBIE HOWARD STARR, Rec. Sec.

The Gloria Carols for Christmas

Seven carols suitable for Choirs or Sunday Schools. For sale at denominational bookstores and music dealers. Published by A. A. C. Phipps, Ashland, Mass. Single copies, 6c. In quantities at rate of \$5.00 per hundred, carriage additional.

W. F. M. S. - The Springfield District Association of the Woman's Foreign Missionary Society will hold an annual meeting in Grace Church, Springfield, Thursday, Nov. 9. Two sessions, 10 and 2. Full reports are requested from all the auxiliaries. Special singing for the day. Address by Miss Mabel C. Hartford. Luncheon furnished by the Grace Church auxiliary at 15 cents. Trolley passes the church.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

W. F. M. S. - The annual meeting of Boston District will be held at First Church, Dorchester, Wednesday, Nov. 15. Sessions at 10 and 1:45. Reports from auxiliaries in the morning. Large delegations are urged. Dr. Martha Sheldon, of Tibet, will be the speaker. Luncheon at 15 cents.

Directory: Cars marked Milton leave Park St. and Dudley St. Stations (elevated and surface). Also any Field's Corner car will transfer at that place for Milton. Stop at Richmond St., in sight of church. Do not take cars marked Dorchester.

CARRIE B. STEELE, Sec.

The Thanksgiving anniversary suggests the necessities of the dinner table, the replenishing of parts of the service which have unavoidably disappeared, or obtaining a new set, and the crockery shops are busy places in consequence. Jones, McDuffee & Stratton invite attention to their stock, and a purchase of anything - from a single cup and saucer up to the larger quantity - will have their best care.

WESLEYAN UNIVERSITY. - The trustees of Wesleyan University will hold a special meeting on Wednesday, Nov. 15, at 8 p. m., at 150 Fifth Ave., New York.

B. P. RAYMOND.

As the pastor is necessarily the agent for the denominational paper, it is not practicable for ZION'S HERALD to enter into clubbing combinations with general periodicals. However, there is now being mailed to each pastor in our patronizing territory a Periodical Catalogue, with explanations, to be loaned to laymen, by which enough may be saved on an order of a few general periodicals to pay for ZION'S HERALD, to be ordered through the pastor. We think our patrons will appreciate this effort in their behalf. This possible saving, besides making renewal easy, should assure some new subscriptions. Some of the Fall Conferences commended by resolution the new plan now being inaugurated, and its purpose.

METHODIST SOCIAL UNION. - The November meeting of the Union will be held in Lorimer Hall, Tremont Temple, Monday, Nov. 20, at 5 o'clock. Prof. E. Charlton Black will give an address on "Modern Scotch Authors," particularly Barrie and Stevenson, illustrating their works by readings from them. Mrs. Bertha Cushing Child will sing some Scotch ballads. Orchestral music at the social hour, 5 to 6 o'clock. Dinner at 6 sharp.

Dinner tickets at \$1.50 and season tickets at \$6.25 will be on sale at the ticket office, Tremont Temple, after 9 a. m. Monday, Nov. 13. Coupons may be exchanged for dinner ticket at same time and place.

MARSHALL L. PERRIN, Pres.

FREDERIC D. FULLER, Sec.,
23 Court St.

Those afflicted with Rupture, etc., must have seen the card of the specialist, headed "Rupture," published every other week in ZION'S HERALD, which gives the name and address of the doctor. It should be sufficient guarantee that the status of the doctor is what it should be, or the publisher would not insert his card, or permit the physicians to refer to him.

ECZEMA Skin Diseases, Eruptions, old Sores quickly, permanently cured with "Hermit Salve." Results talk. 25 and 50c., all druggists, or mailed free. Hermit Remedy Co., 9 Bell Block, Elkhart, Ind.

WANTED A middle-aged woman for general housework in a family with children, ten miles from Boston.
Address E. L. W.
ZION'S HERALD Office.

FAVORABLY KNOWN SINCE 1826 BELL'S
HAVE FURNISHED 35,000 BELL'S
CHURCH, SCHOOL & OTHER PUREST BELL
6 MENEELY & CO. GENUINE
WEST-TROY, N.Y. BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE

BLMYER
CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
UNLIKE OTHER BELL
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.

CHURCH TRUSTEES

ought never to fail to carry ample

FIRE INSURANCE

on all their property, especially churches and their contents.

For the theory of this truth refer to my advt. in the N. E. Conference Minutes for 1905.

For examples, note recent fires in Methodist churches, as reported in the daily press and ZION'S HERALD.

For protection of your own property, apply to

C. H. J. KIMBALL
INSURANCE

47 Kilby St., - - - BOSTON

OBITUARIES

Pale, withered hands, that more than four score years
Had wrought for others; soothed the hurt of
tears.
Rocked children's cradles, eased the fever's
smart,
Dropped balm of love in many an aching
heart,
Now stillness, folded like wan rose leaves
pressed
Above the snow and silence of her breast;
In mute appeal they tell of labors done,
And well-earned rest that came at set of sun.
From the worn brow the lines of care are
swept,
As if an angel's kiss the while she slept
Had smoothed the cobweb wrinkles quite
away
And given back the peace of childhood's day;
And on the lips a smile as if she said:
"None know life's secret but the happy dead."
So, gazing where she lies, we know that pain
And parting cannot cleave her soul again.
And we are sure that they who saw her last
In that dim vista when we call the past,
Who never knew her old and weary-eyed,
Remembering best the maiden and the bride,
Have sprung to greet her with the olden
speech,
The dear, sweet names no later love can teach,
And "Welcome home!" they cried, and
grasped her hands.
So dwells the mother in the best of lands.

— Margaret E. Sangster.

Smith. — Mrs. Emeline Smith was born in
Mason, N. H., July 17, 1817, and died in Lowell,
Mass., Oct. 13, 1905, aged 88 years.

Nearly twenty years were spent in her native
town, when she removed to Lowell, where she
has spent sixty-eight years of her long life,
being, at the time of her death, one of its
longest-time residents. In 1840 she was married
to Mr. Charles Smith, who for years held the
very responsible position of overseer in the
Tremont Corporation, and who died in 1862 in
the prime of his manhood. Two children came
to bless the home. One of these died in early
childhood. The other, Mrs. A. S. Hamilton,
lives to mourn the departure of the mother,
with whom she has lived in blessed and happy
association all the years of her life. We can
hardly speak in terms of appreciation too
strong concerning the beautiful home-life of
Mrs. Smith. Loving, gentle, kind, she has lav-
ished a wealth of affection upon her daughter,
and also upon her son-in-law, Mr. Hamilton,
whom she has loved even as a son indeed.
Mother and daughter have been constant com-
panions, and love and devotion have been very
faithfully and beautifully interchanged. Mrs.
Smith was a delightful hostess. Who that has
been a guest in her home can forget her cordial
welcome, her cheery smile, her gracious hospi-
tality?

Converted in early young womanhood, her
life was that of the quiet, retiring, unpreten-
dous, but loyal and devoted servant of the
Lord. Together with her husband, she was one
of the number of original or charter members
of Worthen St. Church, and at her death was
the last of that company. She has thus been
identified with this church through all its histo-
ry. The church has had a large place in her
thought and interest. Through all the years,
until prevented by the infirmities of age, she
has been a faithful attendant upon both preach-
ing and prayer-meeting services. She loved the
house of God and the means of grace.

Very conscientious in her observance of the
Sabbath, she rigidly excluded all secular read-
ing on that day. ZION'S HERALD, which had
made its weekly visits to her home for more
than a half century, and perhaps for
sixty years, and a few other religious periodicals,
were carefully reserved for Sunday read-
ing. These, together with God's Word, which

was daily in her hands, made the Sabbath a
delight.

On the day preceding her death she was appar-
ently in usual health. At the evening hour she
read the Word of God, committed herself to
God's care, and retired to rest. During the
night the faithful daughter found her in phys-
ical distress. A physician was hastily sum-
moned, but it was at once apparent that the
end was at hand. Mrs. Smith was tranquil and
undisturbed. She besought her loved ones not
to seek to detain her, told them she was going
to be with Jesus, and within an hour "was not,
for God took her." We are confident that
"sudden death was sudden glory."

In addition to the immediate members of the
family already mentioned, two sisters and one
brother are left to rejoice in the memory of her
beautiful life.

At the funeral services, held in the house
where she had lived for sixty years, the writer
was assisted by Rev. Geo. Whitaker, D. D., a
former and greatly-esteemed pastor.

ERNEST P. HERRICK.

Garfield. — Lydia Ann (Underwood) Garfield
was born, married and died in October. Her
birthplace was Lincoln, Mass.; she died in
Weston, Mass., Oct. 14, 1905, and would have
been 72 the following Saturday.

The writer's mother was her Sunday-school
teacher over fifty years ago, and she never tired
of speaking about that teacher. In 1856 she joined
the Methodist Episcopal Church in full from
probation under the pastorate of Rev. Abra-
ham Osgood, who also married her to Mr. Gar-
field. Jan. 20, 1905, there came the first break in
that family of seven Underwood children.
The writer attended that funeral.

Mrs. Garfield was a very active, bright,
sunny, happy Christian lady. Her eyes were
failing her, and this fact, as well as a slight loss
of smell, led to the awful calamity which so
suddenly took her from us. Her son had not
been out of the room more than fifteen min-
utes on that Saturday morning when in stir-
ring up the fire a spark fell on her clothes.
This was about noon, and at 8:45 that evening
the gates had swung open and there was one
more at home in heaven.

A son, Alfred, and daughter, Miss Alice, are
left. Their loss is great. Sisters and brother
feel the change greatly. The neighbors will
miss her. The church will feel her translation.

J. ALPHONSO DAY.

Burlingham. — Like a shock of corn fully ripe,
Daniel Preston Burlingham, of Danielson,
Conn., was gathered to his eternal rest, Thurs-
day morning, Oct. 19, 1905, aged 87 years, 9
months, and 29 days.

When but a child he became a Christian, and
has been an earnest, faithful and consistent fol-
lower of Jesus ever since. He was a great Bible
student, and for more than a half century was
class-leader in the Methodist Episcopal Church
of Danielson. Many have been led to the Saviour
through his efforts. Blessed with good health
and a strong constitution, he was always found
at the regular services of the Sabbath and the
mid-week prayer-meeting up to about a month
previous to his death, when he was confined to
his bed. He went peacefully to his reward, and
his familiar form and voice will be greatly
missed by the people of the place where he has
resided for the past fifty-five years.

On Sept. 13, 1904, his beloved wife and com-
panion for nearly sixty-four years preceded him
to that blessed reward which is given to all
faithful servants of our Redeemer. They are
now enjoying a reunion which shall continue
until time shall be no more. "Blessed are they
that die in the Lord, for their works do follow
them."

ZION'S HERALD was a welcome visitor at the
home for many years.

D. L. BURLINGHAM.

Pettigrew. — Miss Mabel L. Pettigrew, daugh-
ter of Franklin H. and Addie A. Pettigrew, was
born in Brockton, Mass., Feb. 20, 1886, and died
in Rochester, N. H., Oct. 14, 1905, aged 19 years.

When eight years old she was baptized and
grew up under the influence of the church and
Sunday-school. May 1, 1903, she united with
First Church on probation, and on Nov. 1,
1903, she was received in full. Mabel
loved the house of God, and seldom ever
missed a prayer-meeting or class-meeting.
She was loved by all who knew her, and the gra-

rious influence of her beautiful Christian life,
filled with deeds of kindness, will ever remain
with the members of the First Methodist Epis-
copal Church and with her large circle of friends
outside of the church. On the day of the fu-
neral some of the little girls of the neighborhood
who do not have much of this world's goods
put their pennies together and bought a few
roses, and gathering some evergreen made a
little bouquet and carried it to the home to be
placed beside the casket. This illustrates the
love that these poor children had for her; their
flowers told how dearly and tenderly they loved
her. Mabel received her education in the Roch-
ester schools. She was, at the time of her home-
going, secretary of the Epworth League, and a
worker in the Sunday-school.

The funeral was held at the home of her pa-
rents, 26 Jackson Street, Tuesday afternoon, Oct.
17, and was conducted by her pastor. We be-
lieve that Mabel heard the "Well done" from
the Saviour whom she loved and served so
well, and if we remain faithful we shall find
her in the sweet by-and-by. The floral tributes
were many and beautiful. Her father, mother
and three sisters survive her. Harry Wear,
Oscar Stewart, Fred Seavey, and Roscoe L.
Thompson served as bearers. Interment was
in the Rochester cemetery.

L. R. DANFORTH.

Eaton. — Ezra Bartlett Eaton was born in
Plymouth, N. H., Feb. 3, 1829, and died in War-
ren, N. H., Sept. 5, 1905, aged 76 years.

Mr. Eaton was for many years a merchant
and postmaster in this place. In 1851 he went
to the gold fields of California by way of
the Isthmus of Panama. He was ship-
wrecked, but finally reached his destina-
tion. He was successful, returned well
repaid, and again resumed business in the
place where he died. Mr. Eaton was a
leading member of the Methodist Episcopal
Church here, and was president of the board of
trustees at the time of his death. He loved the
church and contributed liberally for its sup-
port. He will be greatly missed by this whole
community. He was a rare man. Men of such
moral and Christian character as his leave a
vacancy hard to fill. The tribute which his
lifelong friend, Rev. J. H. Jewett, paid to his
memory at his funeral was a worthy one. He
said he had never known him to swerve from
the principle of fidelity, either in his business
or in any other relation in life.

Mr. Eaton's suffering was protracted, but he
was patient to the last and awaited the time of
his departure until the end came. "And he
was not, for God took him." He leaves a de-
voted wife, Alice Eastman Eaton, and one
sister, Mrs. John K. Pearsons, who resides in
California.

Funeral services, conducted by the pastor,
assisted by Revs. H. E. Allen and L. W. Pres-
cott (former pastors), and Rev. J. H. Jewett,
were held at his residence.

C. W. TAYLOR.

Reed. — Mrs. Susan E. Reed, widow of James
H. Reed, died in Nashua, N. H., Sept. 21, 1905.

Mrs. Reed's father was Rev. Ephraim O.
Whitcomb, of the Methodist Episcopal Church,
and at a very early age the daughter united
with her father's church and was a life-long
disciple of Jesus Christ. She was for many
years a member of the Main Street Church of
Nashua, and was one of the most lovable char-
acters and devoted workers the writer has ever

Before you have another attack of head-
ache, neuralgia, backache, or pain of any
kind, step in and ask your druggist about
Dr. Miles' Anti-Pain Pills. He will tell
you that he sells a great many of them, and
that they give entire satisfaction. He is so
sure that they will benefit that he will sell
you a package, and if they fail, will return
your money willingly, cheerfully. He will
tell you that they are a harmless pain rem-
edy, and contain no morphine, opium, or
other dangerous drugs, but cure pain by
their soothing influence on the nerves. The
best way is to take a Pain Pill when you
first notice indication of an attack, and it
will stop all further progress, so that you
need not suffer at all.

25 doses 25 cents. Never sold in bulk.
Miles Medical Co., Elkhart, Ind.

R-U-P-T-U-R-E HYDROCELE

VARICOCELE and PILES

Can be CURED without the knife or pain, by
Dr. FARRAR, specialist of 35 years' experience
35 King St., Dorchester Dist., Boston. For FULL
information call on the Doctor as above on
Mondays and Tuesdays, from 9 A. M. to 9 P. M.
He is highly endorsed. The treatment is a great
comfort. Terms reasonable. No charge for a
professional interview. Inquire of Publisher of
this paper. The Doctor's post-office address and
residence is 28 King St., Dorchester Dist., Boston,
Mass. Office practice in Boston estb. 1880.

THIS CARD APPEARS EVERY OTHER WEEK

known. Her name was associated with every good work. She was a manager of the Home for Aged Women, president of the King's Daughters' Association, active in the work of the W. C. T. U., the Y. M. C. A., and Y. W. C. A. Sorrow and need found in her ready sympathy and aid. All the pastors who have served the church of which she was a member will recall her as a most efficient and constant helper in the different departments of Christian work.

In the midst of benevolent work she was seized with heart disease, and for several weeks was a great sufferer, bearing her pain with patience and faith. A shock followed, rendering her helpless, in which condition she remained until her decease. Through the weeks of Mrs. Reed's illness her sister, Miss Whitcomb, was at her bedside constantly, giving her the comfort and aid none other could have so acceptably rendered.

The funeral service was held in the Main Street Church, on a beautiful Sunday afternoon. All churches and charitable societies were represented in the gathering which filled the large auditorium. The service was conducted by Mrs. Reed's pastor, Rev. F. C. Rogers, and the hymns were rendered by the Epworth Quartet.

Ferguson.—Mary Elizabeth Ferguson, wife of John Ferguson, and only daughter of the late Francis Nicholson, left her earthly home, in Providence, R. I., Oct. 3, 1905, aged 42 years.

She "remembered her Creator in the days of her youth." She was a teacher in the Mission Sunday-school which preceded the Harris Avenue (now Tabernacle) Methodist Episcopal Church. She was one of the fifty-seven "charter members" of the church. As a Christian she wrought many a good work. The whole church mourns. Such women are nowhere numerous. With great fortitude she endured prolonged and most painful suffering. Her hope was well built on gospel foundations. A mother, husband, and two children are sorely bereaved. They weep, but do not murmur.

E. C. BASS.

Inter-Church Conference on Federation

The Inter Church Conference on Federation, which is to meet in New York city, Nov. 15-21, consists of about 500 delegates from 28 different Christian denominational churches. The list of churches at the last report is as follows: The Baptist Churches, Free Baptist Churches, Christian Connection, Congregational Church, Church of Christ-Disciples, Evangelical Association, Evangelical Synod, Friends, Evangelical Lutheran Church, General Synod, Methodist Episcopal Church, Methodist Episcopal Church, South, Methodist Protestant Church, African M. E. Church, African M. E. Zion Church, Moravian Church, Presbyterian Church in the U. S. A., Cumberland Presbyterian Church, Reformed Presbyterian Church, United Presbyterian Church, Protestant Episcopal Church, Reformed Dutch Church in America, Reformed German Church in the U. S., Reformed Episcopal Church, Seventh Day Baptist Churches, United Brethren, United Evangelical Church, Welsh Presbyterian Church. These churches represent a total of about 18,000,000 of communicants.

The subjects to be discussed at the Conference, as stated in the program, are arranged in the following order: Wednesday, Nov. 15, 8 P. M., Addresses of Welcome. Thursday, Nov. 16, 9:30 A. M., "The Movement of the Churches towards Closer Fellowship;" 2 P. M., "A United Church and Religious Education;" 8 P. M., "A United Church and the Social Order." Friday, Nov. 17, 9:30 A. M., "A United Church and Home and Foreign Missions;" 2 P. M., "Present Practical Workings of Federation;" 8 P. M., "A United Church and the Fellowship of Faith." Saturday, Nov. 18, 9:30 A. M., "The Essential Unity of the Churches." Sunday, Nov. 19, 3 P. M., Interdenominational Gathering in the Interests of Young People's Organizations. Monday, Nov. 20, 9:30 A. M., "What Practical Results may be Expected from this

Methodist Book Concern

EATON & MAINS, Publishing Agents.

We Have a Full Line of Christmas Concert Exercises

--- SHALL BE GLAD TO SEND SAMPLES ON APPROVAL ---

RECENT BOOKS

CHRISTIANITY AND SOCIALISM

By WASHINGTON GLADDEN, D. D.

In this really illuminating book Dr. Gladden reveals in his first chapter the principles which must be recognized in any attempt to solve the social questions of our day. The Sermon on the Mount is the platform on which he stands. Every minister, every Christian, who is working with his fellows for the coming of the Kingdom, will be greatly profited by the vigorous thinking of this strong, wholesome book.

12mo. Cloth. \$1, net; by mail, \$1.10.

THE SKIPPER PARSON ON THE BAYS AND BARRENS OF NEWFOUNDLAND

By JAM S LUMSDEN.

The author gives the story of nine years of interested observation and experience in Newfoundland, with piquant information about the country, and clever pen pictures of the people. Pathos and humor flicker like sunshine.

12mo. Cloth \$1.25, postpaid.

Sunday-School Libraries

can be replenished now from the latest publications. We have a full line, and our prices are right.

New England Depository

CHAS. R. MAGEE, Manager

36 Bromfield St., Boston.

Conference?" 2 P. M., "A United Church and Evangelization;" 8 P. M., "A United Church and the National Life." Tuesday, Nov. 21, 9:30 A. M., "A United Church and Christian Progress;" 2 P. M., "The Kingdom of God the Transcendent Aim of a United Church;" 8 P. M., "Reception to the Delegates at the Waldorf-Astoria. Distinguished speakers have been assigned to present these subjects to the Conference, and an opportunity will be given for discussion by the delegates.

Persons desiring to be in attendance will bear in mind that the railroads have given a rate of one and one third fares on the certificate plan. Information as to these rates can be had from the chairman of the executive committee, Rev. W. H. Roberts, O. D., Room 515, Witherspoon Building, Philadelphia, Pa.

EDUCATIONAL

WESLEYAN ACADEMY

WILBRAHAM, MASS.

This historic school with modern equipment and special methods, 89th year now open. For catalogue and any information write to

Rev. WILLIAM R. NEWHALL, Principal

FINK TEACHERS' AGENCIES

Boston, New York, Washington, Chicago, Minneapolis, Denver, Portland, Spokane, San Francisco, Los Angeles. Manual free. EVERETT O. FINK & Co.

TILTON SEMINARY

Tilton, N. H.

Sixty-first year will open Sept. 12, 1905.

Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fine buildings and situation. Three hours from Boston. \$100 Plan for limited number. See for catalogue (mentioning ZION'S HERALD).

GEO. L. PLIMPTON, Principal

MAINE WESLEYAN SEMINARY AND WOMAN'S COLLEGE

Kent's Hill, Maine

Full term opens Sept. 12, 1905.

Woman's College, College Preparatory, Seminary, Normal, Art, Music and Business Courses. Fine buildings, healthy location, two hours from Portland, and six hours from Boston. Write for catalogue and mention this paper.

Rev. WILBUR F. BERRY, President.

The East Greenwich Academy

FOUNDED 1802

A Boarding-School for Both Sexes

College Preparatory and Special Courses. Pupils are individualized with a view to the largest mental and moral improvement. There is no better place for young people who desire a thorough training in a homelike atmosphere at a moderate expense.

Full term opens Sept. 12, 1905.

Rev. LYMAN G. HORTON, Principal
EAST GREENWICH, R. I.

Lasell Seminary for Young Women

Auburndale, Mass.

While maintaining the highest literary standards in a curriculum reaching to College Junior year, introduces practical training in various branches of Domestic Science, thus fitting her daughters to both manage and grace a home. Special advantages in Music and Art, with the opportunities afforded by adjacent Boston. One of the largest and best equipped gymnasiums in the State, with fine swimming pool, makes for the highest physical development of the Lasell girl. Classes in Conversation and Nerve Training (under the personal direction of Annie Payson Call) offer unusual advantages.

For catalogue address

C. C. BRAGDON, Principal.

CHURCH CARPETS

AT MANUFACTURERS' PRICES. 658
JOHN H. PRAY & SONS CO.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.,
OPP. BOYLSTON ST.
BOSTON.

Royal

Baking Powder

Absolutely Pure

Made from Pure Grape Cream of Tartar

In baking powder Royal is the standard, the powder of highest reputation; found by the United States Government tests of greatest strength and purity.

It renders the food more healthful and palatable and is most economical in practical use.

Housekeepers are sometimes importuned to buy alum powders because they are "cheap." Yet some of the cheapest made powders are sold to consumers at the highest price.

Housekeepers should stop and think. Is it not better to buy the Royal and take no chances—the powder whose goodness and honesty are never questioned?

Is it economy to spoil your digestion by an alum-phosphate or other adulterated powder to save a few pennies?

ROYAL BAKING POWDER CO., NEW YORK

Field Secretary's Corner

Continued from page 1410

year as pastor, is just the man for the place. An able organizer, a fine preacher, and an ardent disciple of righteousness in church and state, he has made his influence felt in every direction. When he was appointed the church was in need of repair both exteriorly and interiorly. Extensive work was done, amounting to \$4,108, and when the church was reopened, Oct. 21, 1900, there was not a more pleasant or more comfortable audience room in the city. Circular oak pews were provided by the Union Circle, and with the new altar rail, the walls and ceilings refrescoed, and a new carpet on the floor, the room would hardly be recognized. Downstairs the vestries were redecorated, and the parlors recarpeted. A gas range and sink were put into the kitchen. Exteriorly the roof was shingled, the towers pointed, and all the woodwork was repainted. A recent legacy of some \$12,000 has made possible an elegant new parsonage, now nearing completion, which will give this church one of the finest parsonages on the district.

Among others on whom I called was Mrs. B. F. Barker, an invalid now, who for many years has been an active member in the church, and for nearly seventy

years a reader of the HERALD. Mrs. P. M. Rogers is another valued worker, for many years president of the Ladies' Society. While now laid aside by illness, she still maintains a deep interest in the work, and is a constant reader of the HERALD, which she always welcomes as an old friend. This church has an able corps of workers, and the cause of Christ and Methodism is well served in New London.

Uncasville, where I preached Sunday evening, is a little town a few miles up river, easily reached by electric. It was named after the famous Indian chief, "Uncas," who with his powerful tribe, the Mohegans, once roamed these lovely hills and paddled their canoes along the beautiful river and coves. The first Methodist convert in this vicinity was Betsey Rogers, in 1805, who afterward became the wife of Rev. D. N. Bentley, of Norwich. This was the beginning of a long struggle which resulted in the formation of a small society in 1829. The first meetings aroused the spirit of persecution commonly encountered by early Methodism. Mrs. Wheeler, a Baptist lady, invited Reuben Ransom, a Methodist preacher of New London, to preach at her house, a mill tenement. Mr. Hartshorn, the superintendent, forbade the meeting, and threatened to discharge

the help who dared attend the service. In this emergency Amos Comstock, who owned an unused weave-shop near the turnpike gate, offered his building for the service. The first meeting was a memorable one. Many were converted, and then and there the Uncasville Church was born.

The first church was built in 1835, and this was followed by the present structure, built in 1872, at an expense of \$13,000.

Rev. J. N. Geisler is the present pastor, coming here on the death of Rev. Richard Povey, who died soon after Conference this year. Mr. Geisler is a graduate of McKendree College and of Boston University School of Theology, and has served several successful pastorates in this Conference, the last one being at Hope, where he remained six years. He has taken hold of his new work with his accustomed energy and everything points to a successful pastorate.

F. H. MORGAN,

36 Bromfield St., Boston.

President Huntington's Statement

Continued from page 1417

confirmation is unanimous, but its unanimity is in form only. In fact, there are at least six of those present at the last meeting of the Board of Bishops who favored his confirmation, and if all the Bishops of the church were present there would be seven such. The Bishops act as a unit whenever such action is possible, even though such action is not the judgment of all.

"Confirmation was not refused on the ground that the doctrines of Prof. Mitchell were contrary to those of the Methodist Episcopal Church, nor that those doctrines were false. Again, the decision does not limit the freedom of teaching in Boston University.

"It is possible that some of the Bishops would have wished it otherwise, but it is at least clear that a majority of the Bishops would not allow it to be otherwise. It looks as though a majority of the Board was opposed to confirming him, but also that a majority of the Board was opposed to committing themselves to a far-reaching attitude on the principles involved, and that neither party got what it wanted.

"This is not fairly a test case of the principles popularly believed to be at stake. The Bishops' investigation was not a disciplinary trial. It did not encroach upon the province of the Annual Conference, which alone has the power to determine the orthodoxy of a minister whether or not he be a professor of theology. They simply declare that some of the statements in his work, 'The World Before Abraham,' concerning the historical character of the earlier chapters of Genesis, seem to be unwarranted and objectionable, and tend to invalidate other portions of the Scripture.

"This would indicate that had the Professor omitted these statements the general doctrines which he holds would not be sufficient to prevent his confirmation. This is borne out by the Bishops' statement, and the attitude maintained regarding the new ideas by some of those who opposed his confirmation, men who are not afraid of the new in theology. It should be remembered that in May last the Bishops exonerated him from the more serious charge of denying the Deity of Christ. The widespread excitement in the church regarding Prof. Mitchell is due to a persistent misapprehension of his meaning on the part of his opponents."

An English Author Wrote:

"No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add, *no freedom from catarrh*, which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula completely cures catarrh, and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.